

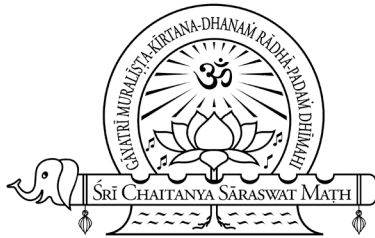
ŚRĪ GAUDĪYA GĪTĀÑJALI



All glory to Śrī Śrī Guru Gaurāṅga

Śrī Gauḍīya Gītāñjali

Worshipful Prayers to the Lord
Offered by Followers of
Śrī Gauḍīya Line



Śrī Chaitanya Sāraswat Maṭh, Nabadwīp

2025

Śrī Bhaktisiddhānta Vāṇī

‘Devotees dedicated to the Lord’s service are eternal servants of Śrī Guru and eternal servants of Śrī Kṛṣṇa. Devotees eternally serve Śrī Kṛṣṇa following their *guru* with faith and in strict adherence. If someone tries to practise Kṛṣṇa consciousness without faithfully following their *guru* and Vaiṣṇavs, this is not service to the Lord – it is service to *māyā*. If someone does not faithfully follow their *guru* but, following their own ideas, behaves virtuously, visits holy places, performs the sixty-four practices of devotion to the Lord, practises renunciation, austerities, *Nāma-saṅkīrtan*, *japa*, meditation or engages in any other devotional(?) practices, they do not do even a little service to the Lord thereby; rather, they are simply fulfilling their desire to gratify their own senses.

‘When service to the Lord appears to be sense gratification in disguise, many people are often cheated by such disguised enjoyment. A deceitful show of service to the Lord motivated by the desire for fame, wealth and women is not “service to the Lord” – it is simply hypocritical cheating of oneself and others.

‘Service to the Lord is based on following your *guru* and Vaiṣṇavs with chaste submission. Pretending to serve the Lord without faithfully following your *guru* is a nonsensical idea compared to “jumping over the *goḍa* to eat grass”. In the conditioned state, one cannot gain entrance into the Lord’s service without faithfully adhering to their *guru* and Vaiṣṇavs, and even in the liberated state, when one serves the Lord in the spiritual body, constant adherence to one’s *gurudev* continues. If one does not faithfully follow Śrī Gurudev – the eternal embodiment of the Lord’s shelter (*aśraya-vigraha*) – and his followers, then one, in essence, only commits the offence of worshipping one’s own self.’

—Śrī Bhaktisiddhānta Sarasvatī Ṭhākura

All Glory to Śrī Śrī Guru Gaurāṅga

Śrī Gauḍīya Gītāñjali

originally compiled by
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on the merciful order of
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Known for decades as *Kīrtan Guide* in English, this holy book containing the *kīrtans* chanted at Śrī Chaitanya Sāraswat Maṭh has previously been published in English multiple times. As the need arose to reprint this holy book for the service to the worldwide community of devotees, this edition has been translated (offering more accurate rendition based on the original Bengali texts and authorised translations as well as profound precepts gleaned from the holy discourses of His Divine Grace Srila Bhakti Nirmal Āchārya Mahārāj and other worshippingable *guru-varga*) reflecting the original *Śrī Gauḍīya Gītāñjali kīrtan* collection that was first compiled and printed in Bengali at our Maṭh in 1983 and later expanded through three further editions (in 2001, 2011 and 2024). We pray that merciful *adoṣa-daraśī* devotees may overlook any inadvertent mistakes that may have been made when producing this holy book and accept it as spiritual assistance in their eternal service to Śrī Guru, Vaiṣṇavs and the Lord.

Humbly,

The editor and publisher of this English edition,

Swāmī Bhakti Tilak Nirīha

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— { DAILY KĪRTAN GUIDELINES } —

Morning	Noon	Evening
<p>Ārati</p> <ul style="list-style-type: none"> • Designated <i>kīrtans</i> (<i>samādhi</i> temples; Nitāi-Chaitanya <i>ārati</i>; Śrī Girirāj <i>ārati</i>, etc.) • <i>Kali-kukkura-kadana</i> • <i>Yaśomatī-nandana</i> • <i>Jaya śācī-nandana</i> • <i>Jaya Dhvani</i> <p>Tulasī & temple <i>parikramā</i></p> <ul style="list-style-type: none"> • <i>Gurudev kṛpā-bindu diyā</i> • <i>Udila aruṇa</i> • <i>Jīva jāga jīva jāga</i> • <i>Namo namaḥ tulasī</i> • <i>Jaya Dhvani</i> <p>Morning kīrtans</p> <ul style="list-style-type: none"> • <i>Vandanā</i> • <i>Gurudev's, Guru Mahārāj's ārati kīrtans</i> (if not chanted earlier during <i>ārati</i>) • <i>Samśāra-dāvānala</i> • <i>Śrī-kṛṣṇa-chaitanya prabhu jīve dayā kari'</i> • <i>Bhaja re bhaja re āmār</i> • <i>Ṭhākura vaiṣṇava-gaṇa</i> • <i>Nitāi guṇamaṇi / Akrodha paramānanda</i> • <i>Gaurāṅgera duṭi pada</i> • <i>Vibhāvarī śeṣa āloka</i> • Optional: any <i>śaraṇāgati kīrtan</i> • <i>Ekādaśī: Śrī-hari-vāsare hari</i> <p align="center">Reading from <i>Śrī Chaitanya-bhāgavata</i></p> <ul style="list-style-type: none"> • <i>Hari haraye namaḥ kṛṣṇa</i> • <i>Jaya Dhvani</i> 	<p>Ārati</p> <ul style="list-style-type: none"> • <i>Bhoga-ārati</i> (<i>Bhaja bhakata-vatsala</i>) • Designated <i>kīrtans</i> (same as in the morning) • <i>Yaśomatī-nandana</i> • <i>Jaya śācī-nandana</i> • <i>Jaya Dhvani</i> <p align="center">In late afternoon (about 4 p.m.), reading from <i>Śrīmad Bhāgavatam</i></p>	<p>Ārati</p> <ul style="list-style-type: none"> • Designated <i>kīrtans</i> (same as in the morning) • <i>Jaya jaya gorāchāder</i> • <i>Jayare jayare jaya gaura</i> • <i>Jaya Dhvani</i> <p>Tulasī & temple <i>parikramā</i></p> <ul style="list-style-type: none"> • <i>Gurudev! kṛpā-bindu diyā</i> • <i>Kabe śrī chaitanya more</i> • <i>Namo namaḥ tulasī</i> • <i>Jaya Dhvani</i> <p>Evening kīrtans</p> <ul style="list-style-type: none"> • <i>Vandanā</i> • <i>Gurudev's ārati songs</i> • <i>Śrī-guru-charaṇa-padma</i> • <i>Śrī kṛṣṇa chaitanya prabhu dayā kara more</i> • <i>Ohe vaiṣṇava ṭhākura dayāra sāgara</i> • <i>Nitāi pada-kamala</i> • <i>Emana durmati</i> • <i>Jaya rādhe jaya kṛṣṇa</i> • <i>Sujanārvuda-rādhita</i> • <i>Śrī Śrī Prema-Dhāma Deva Stotram</i> (10 verses, count from Saturday) • On <i>ekādaśī</i> days: <i>Śuddha-bhakata-charaṇa-reṇu</i> <p align="center">Reading from <i>Śrī Chaitanya-charitāmṛta</i></p> <ul style="list-style-type: none"> • <i>Hari haraye namaḥ kṛṣṇa</i> • <i>Jaya Dhvani</i>

* Everyone is advised to chant five *kīrtans* every morning and evening: *guru-vandanā*, *Vaiṣṇav vandanā*, *Nityānanda Prabhu vandanā*, *Mahāprabhu vandanā* and *śaranāgati kīrtan* or *Rādhā-Kṛṣṇa vandanā*. Presented on the previous page is the full temple programme followed at Śrī Chaitanya Sāraswat Maṭh (Nityānanda Prabhu *vandanā*, Mahāprabhu *vandanā* and *śaranāgati kīrtan* or *Rādhā-Kṛṣṇa vandanā* may vary; the rest is fixed).

* Each time before honouring *prasād*, '*Mahā-prasāde govinde*' and '*Śarīra avidyā-jāla*' are recited.

* After Jaya Dhvani at the end of *Tulasī parikramā*, the following prayers are recited when offering obeisances:

**vṛndāyai tulasī-devyai priyāyai keśavasya cha
kṛṣṇa-bhakti-prade devi satyavatyai namo namaḥ**

I offer my obeisances to Vṛndā Devī, who is very dear to Lord Keśav, who bestows devotion to Kṛṣṇa and is known as Satyavatī.

**vāñchhā-kalpatarubhyaś cha kṛpā-sindhubhya eva cha
patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ**

I offer my obeisances to the Supreme Lord's devotees, who are saviours of the fallen, oceans of mercy and wish-fulfilling trees.

**sakala vaiṣṇava-charaṇe mora koṭi namaskāra
ithe na hauk āmāra kichhu aparādha**

I offer my obeisances at the holy feet of all Vaiṣṇavs and pray that I may not commit any offence to them.

**haiyāchhena haibena yata prabhura bhakta-jana
āmi vandana kari sabara charaṇa**

I offer my obeisances at the holy feet of all Lord's devotees who appeared in the past and will appear in the future.

* Chanted on the appearance days of the guru-varga:

- Śrī Guru-Parampara kīrtan (Kṛṣṇa haite chatur-mukha)

* Chanted on the disappearance days of the guru-varga:

- Ei-bāra karuṇā kara vaiṣṇava gosāñi
- Viraha Gīti (ye ānila prema-dhana)

* Chanted during the Kartik month:

Morning: • Śrī Śrīman Mahāprabhu's Śata-Nāma (nadiyā-nagare nitāi)

• Śrī Kṛṣṇera Viṁśottara Śata Nāma (nagare nagare gorā gāya)

• Śrī Śrī Dāmodara Aṣṭakam (namāmiśvaram)

Evening: • Śrī Śrī Śikṣāṣṭakam verses and *kīrtans*.

All glory to Śrī Śrī Guru Gaurāṅga

Foreword

to the First Edition

By the causeless mercy of Śrī Śrī Guru-Gaurāṅga, *Śrī Gauḍīya-Gītāñjali* was published within a very short time, fulfilling thereby our long-standing need. You will find in this *Śrī Gauḍīya-Gītāñjali* virtually all *kīrtans* of Śrīla Bhaktivinod-Saraswatī's current that were chanted daily and on special occasions in Śrīla Prabhupād Bhaktisiddhānta Saraswatī Ṭhākura's time and are to this day chanted at Śrī Chaitanya Sāraswat Maṭh.

Pūjyapād Śrīla Kṛṣṇa Dās Bābājī Mahārāj – a great devotee who was a long-term true friend of our supremely worshipping Śrī Gurupādpadma, who was always sincerely affectionate towards us and who has now attained the dust of Śrī Vṛndāvan Dhām – always chanted these songs with great affection, tearful eyes, deep happiness and the sweetest voice; he thereby pleased Their Lordships Śrī Śrī Guru-Gaurāṅga-Gāndhārvā-Govinda-sundar. Relishing the Sanskrit poetry composed by our Śrī Gurupādpadma, it was primarily he who delighted in bestowing spiritual benefit to all *jīva* souls by preaching and establishing throughout India, of his own accord and with pride, that those compositions possessed the dignity of chaste adherence to Śrī Rūpa-Raghunāth. Therefore, with a view to preserve his pure memory, this collection of his favourite *kīrtans* was offered to his holy lotus hands. We pray that he may mercifully remain forever gracious towards us.

Tridaṇḍi-swāmī Śrīmat Viraha Pakāś Mahārāj, a *vaiṣṇava-ācārya* one-pointedly devoted to Oṃ Viṣṇupād Śrī Gurupādpadma Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj and the exalted devotee Śrīla Kṛṣṇa Dās Bābājī Mahārāj, rendered much assistance

in producing this holy book, establishing thus a great example in the world of Vaiṣṇavs and becoming a recipient of everyone's gratitude.

O *adoṣa-daraśī* Vaiṣṇavs, who see no faults in others! I would be grateful if you could mercifully forgive all the errors that, due to my being unqualified to edit and print books, have tarnished the beauty of this transcendental song-offerings and let this lowly soul know about them in order to render this service properly in a future edition.

Humbly,
Poor and lowly,

Editor
(Śrī Bhakti Sundar Govinda
Dev-Goswāmī Mahārāj)

All glory to Śrī Śrī Guru Gaurāṅga

Foreword

to the Second Edition

The first edition of *Śrī Gauḍīya Gītāñjali*, which was compiled on the order, and by the mercy, of the worshippable Founder of the world-renown Śrī Chaitanya Sāraswat Maṭh, Paramahansa-kula-vareṇya Śrī Gurupādpadma Śrī Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj, has finished; and as devotees have been expressing much desire to have this holy scripture, *Śrī Gauḍīya Gītāñjali* has come out again in a new form to bestow the highest auspiciousness to all living entities, appearing on the merciful order of, along with the editing provided by, the present Āchārya of the worldwide Śrī Chaitanya Sāraswat Maṭh, supremely worshippable Viśva-vareṇya Śrī Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj.

Śrī Gauḍīya Gītāñjali contains transcendental realisations of great souls – the gist of all scriptures – in the form of various glorificatory poems, eulogies, prayers and songs, eternally regular practice of which can bring us supreme benefit. Today, many fortunate souls, not only from the East but also from the West, are, like honey-hunting bees, attracted to these compositions. The prediction of Śrīman Mahāprabhu, the merciful rescuer of the fallen in the Age of Kali, and His associates has come true in every respect. It is only the unfortunate who cannot realise the divine glory of all this. ‘Those who worship Kṛṣṇa are very clever’: in other words, wherever clever, fortunate *jīva* souls may be staying, they will give up attraction to the poetry and songs of mundane poets and become attached to all this poetry and songs of supramundane (transcendental) poets. Therefore, purifying our hearts by practising these spiritual elements that are endowed

with divine consciousness, we can attain pure devotion to the holy lotus feet of Śrī Guru, Vaiṣṇavs and the Supreme Lord, which is our only necessity. By hearing and chanting these songs, we can satisfy Śrī Guru, Vaiṣṇavs and the Supreme Lord and thereby attain their grace.

So, it can be seen that *Śrī Gauḍīya Gītāñjali* is adored and revered today as a necklace on the necks of worldwide devotees who are endowed with much spiritual merit (*sukṛti*). By the wish of Śrī Guru and Vaiṣṇavs, the compilation of this edition includes some new songs, such as the 'Śata-Nāma' of Śrīman Mahāprabhu and Śrī Kṛṣṇa, *goswāmīs* 'Śochakas', complete 'Prema-Dhāma-Deva Stotram' and 'Śrī Nāmāṣṭaka Gīti'.

Due to my being unqualified to edit and print books, there may be some mistakes and errors in this book, so I pray at the holy feet of *adoṣa-daraśī* Vaiṣṇavs, who see no faults in others, that they may mercifully forgive those errors and bestow upon this lowly soul the qualification to render pure service so that I can fulfil my life by serving Śrī Guru and Vaiṣṇavs eternally and properly.

Humbly,
Poor and lowly,

Publisher

Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj:

‘Faith should be developed with the help of scriptures and saints. They will help us understand that the spiritual world is real and this world is unreal. At that time, this material world will be night to us, and that will be day. Presently, the eternal world is darkness to us, and we are awake in this mortal world. What is night to one is day to another. Ordinary persons cannot see what Einstein and Newton saw, and what the ordinary man sees is ignored by a great man. So, we have to awaken our interest in that plane, and ignore the interests of this plane.’

Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj:

‘If the priest or the person who is doing a sacrifice lastly chants the Hare Kṛṣṇa *mahā-mantra*, he will think that the sacrifice has been done with full satisfaction. Whatever we do, we will do it with *Kṛṣṇa-Nāma-saṅkīrtan*: “Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare / Hare Rāma Hare Rāma Rāma Rāma Hare Hare.” Then, if we do everything with this *mantram*, it will be fulfilled and satisfying to Kṛṣṇa and Guru-Gaurāṅga.’

Śrīla Bhakti Nirmal Āchārya Mahārāj:

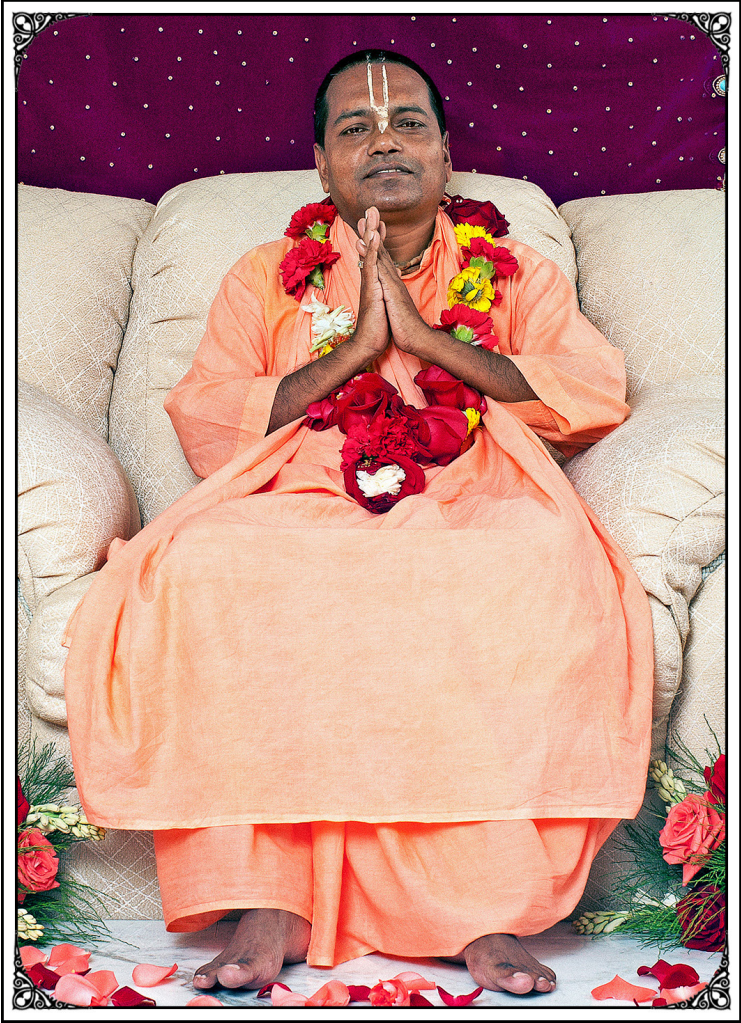
‘I sing every day for your practice, to engage you in *kīrtan*. Every day I sing the same songs, morning and evening – what for? I can sing all songs, but I do not do that because *you* must practise. You, too, must sing the same songs every morning and evening at the place or temple where you live. Sometimes you will not get taste, but you should think, “Why am I not getting taste?” You must think, “Something bad has come into my mind, that is why I am not getting taste through chanting.” Somebody may not be a good singer, somebody cannot sing the Hare Kṛṣṇa *mahā-mantra* very well, but Kṛṣṇa does not want your tune – Kṛṣṇa knows what you are singing, what you want to say, Gurudev knows it. If you understand the meaning of the song, you will get more pleasure, then it will be *kīrtan*. And we do not actually sing songs – *we do kīrtan*. Singing a song and doing *kīrtan* is not the same. Most people sing songs

without knowing their meanings, but if you know the meaning of the song, you will actually get pleasure. *Niṣṭhā* (to be fixed) means “whatever I do, I will do it every day”. Not everybody has this kind of service mood, *sevā-pravṛtti*. “I am doing it only today, and the next day I am not doing it” – this is not devotion, this is emotion.

‘When you remember devotees’ pastimes, your heart becomes clean in this way – and this remembrance must be eternal, daily. We must have sincerity. The main thing is “*kīrtana-prabhāve smaraṇa haibe*”: you can remember the Lord’s and the Lord’s devotees’ pastimes through *kīrtan*. When you sing, “*Nitāi-pada-kamala koṭi-chandra-suśīṭala*: Nitāi’s lotus feet are cooling like ten million moons,” you can remember Nityānanda Prabhu at this time (Nityānanda Prabhu’s face will appear in front of you). When you sing, “*Gurudev kṛpā-bindu diyā kara ei dāse: gurudev*, please give a drop of your mercy to this servant”, you can remember Gurudev’s face at that time. “*Kīrtana-prabhāve smaraṇa haibe*: chanting (*kīrtan*) arouses remembrance (*smaraṇ*).” You can remember everything through *kīrtan*. *Śravaṇ-kīrtan* is the main practice for us. Even when you are alone, you must always chant *kīrtan*. I always tell all devotees that you must remember and always recite five songs: chant five songs in the morning and five songs in the evening. Chant all the time.’



Om Viṣṇupād Jagad-Guru
Śrī Śrīla Bhakti Tilak Nirīha Mahārāj
Current President-Āchārya of Śrī Chaitanya Sāraswat Maṭh



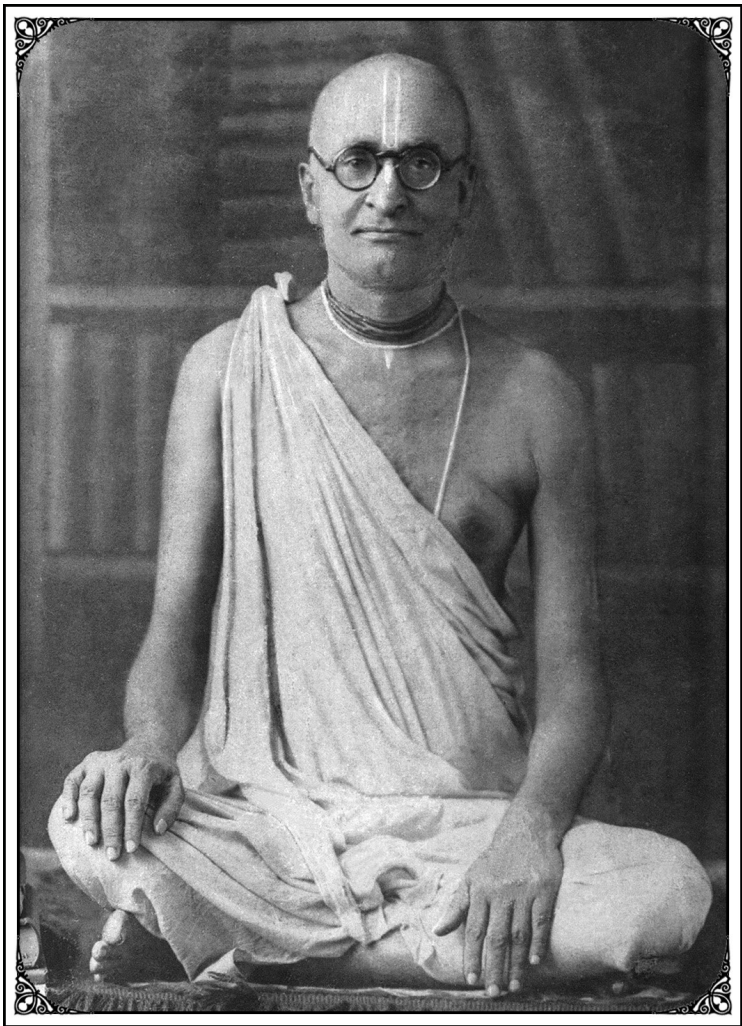
Om Viṣṇupād Jagad-Guru
Śrī Śrīla Bhakti Nirmal Āchārya Mahārāj
Sevāyet-President-Āchārya of Śrī Chaitanya Sāraswat Maṭh



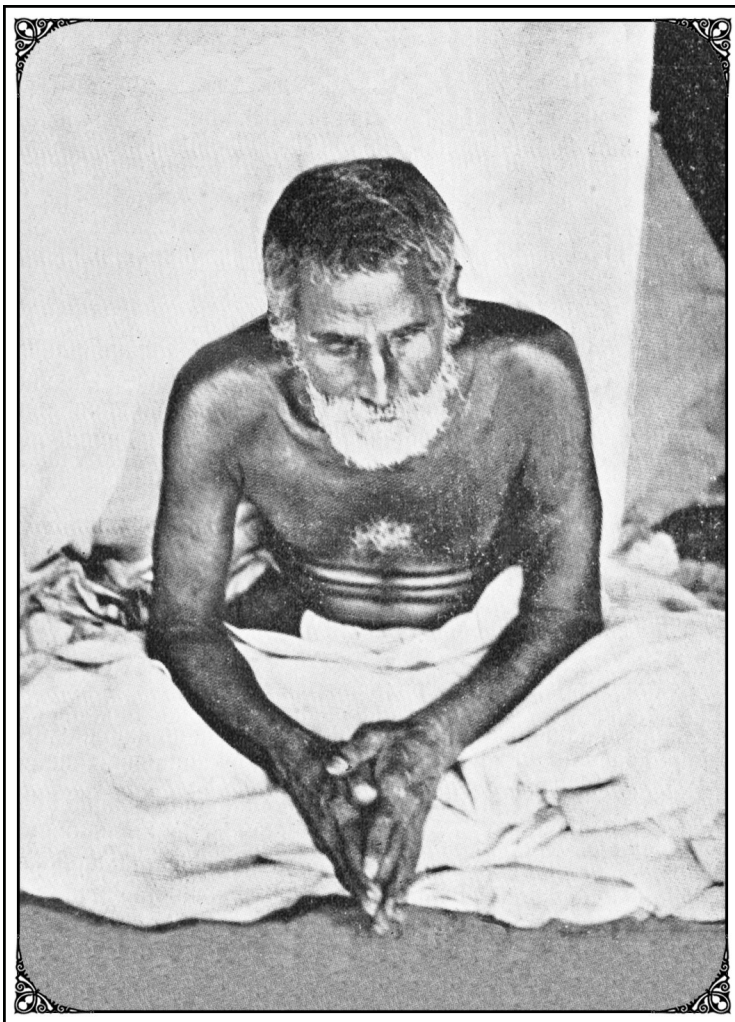
Om Viṣṇupād Jagad-Guru
Śrī Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj
Sevāyet-President-Āchārya of Śrī Chaitanya Sāraswat Maṭh



Om Viṣṇupād Jagad-Guru
Śrī Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj
Founder-President-Āchārya of
worldwide Śrī Chaitanya Sāraswat Maṭh

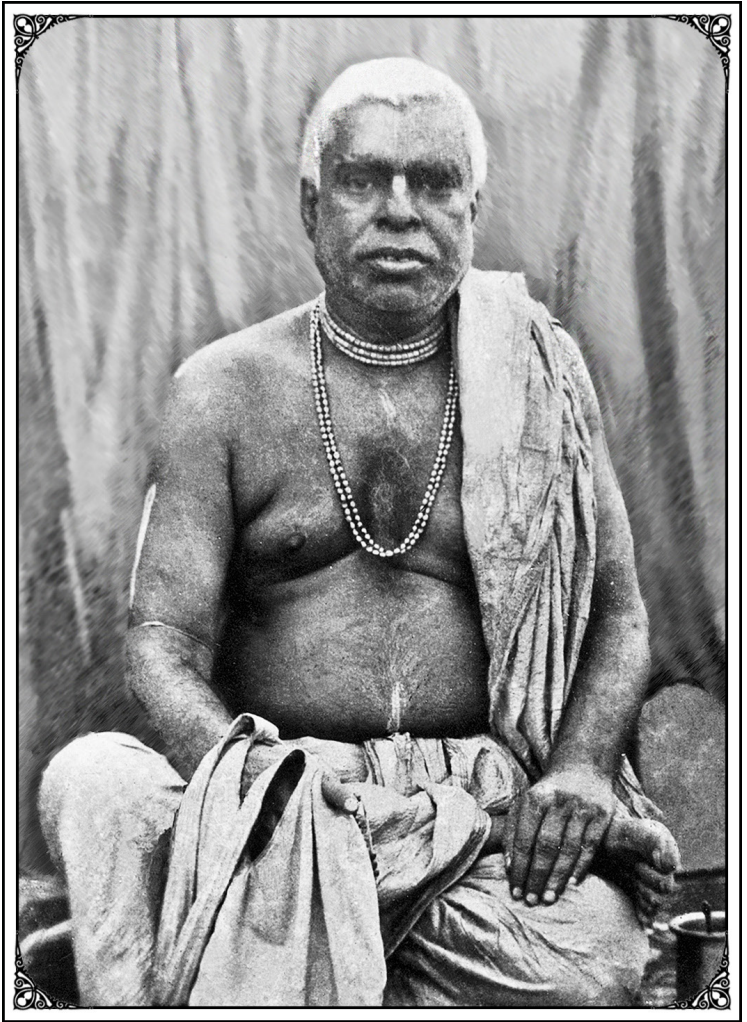


Om Viṣṇupād Jagad-Guru
Bhagavān Śrī Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupād,
exalted Śrī Rūpānuga follower and radiant Āchārya-bhāskara of
Śrī Brahma-Mādhva-Gauḍīya Sampradāya

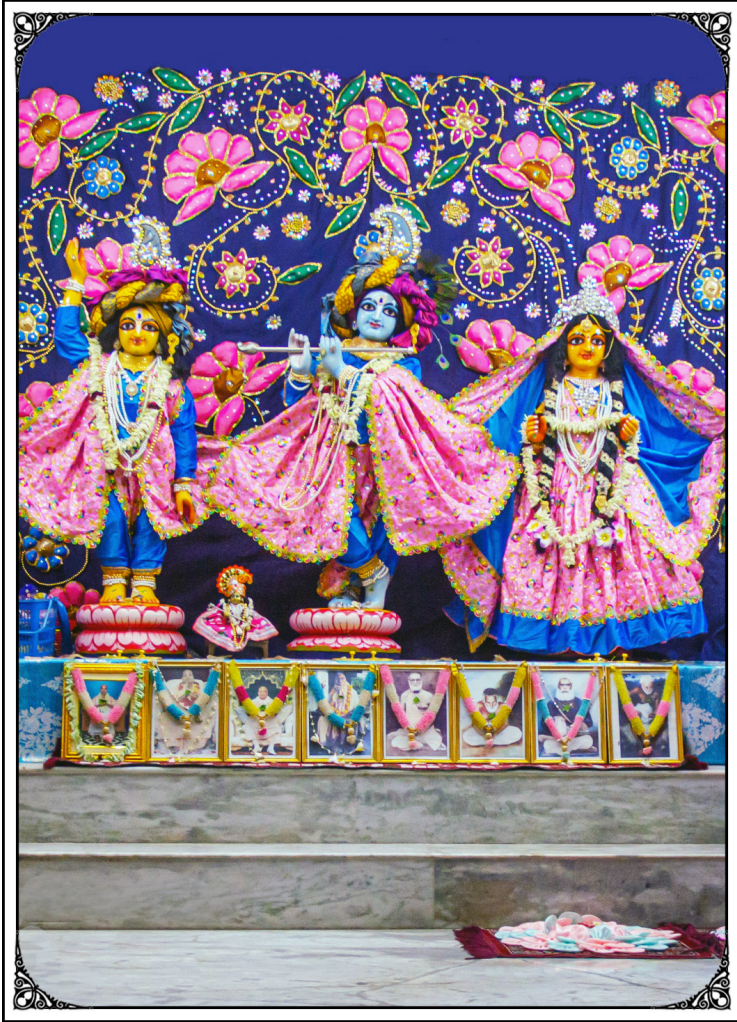


Om Viṣṇupād Śrīla Gaura Kiśor Dās Bābājī Mahārāj

Śrīla Prabhupād: 'My *gurudev* did not know how to write his own name, but we never thought that he was a fool or uneducated. All scholarship, all wealth, everything was there within his faith. Moreover, there is no such learning in this world, no such sound reasoning in all the fourteen worlds, no man or god that can weigh more than a solitary particle of dust from the lotus feet of my *gurudev*.'



Sach-chid-ānanda Śrīla Bhaktivinod Ṭhākura Mahāśaya
reviver of the current of Śrī Kṛṣṇa Chaitanya Mahāprabhu's
pure conception; the supreme giver of Śrī Guru, Śrī Grantha,
Śrī Gaura Dhām, the Holy Name and Holy Devotion



Their Lordships Śrī Śrī Guru-Gaurāṅga-Rādhā-Madan-mohan jiu
at Śrī Chaitanya Sāraswat Maṭh, Śrī Tārakeśvar

VANDANĀ

vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś cha
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānviṭaṁ taṁ sa-jīvaṁ
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-chaitanya-devaṁ
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānviṭāṁś cha

I worship the holy lotus feet of my initiating and instructing *guru* as well as all predecessor *gurus* and all Vaiṣṇavs; Śrī Rūpa Goswāmī, his elder brother Śrī Sanātan Goswāmī, along with their dear associates Śrī Raghunāth and Śrī Jīva; Śrī Advaita Prabhu, Śrīman Nityānanda Prabhu and Śrī Kṛṣṇa Chaitanyadev, along with all His near and dear ones; and Śrī Śrī Rādhā-Kṛṣṇa, along with Their dear associates Lalitā, Viśākhā and others.

om ajñāna-timirāndhasya jñānāñjana-śālākayā
chakṣur unmilitaṁ yena tasmai śrī-gurave namaḥ

I offer my obeisance to Śrī Guru, who has opened my eyes, which were blinded by the darkness of ignorance, by applying the *añjan* (potent *kajol*, or antimony) of knowledge upon them.

pūjya-śrī-guru-varga-vandita-mahābhāvānviṭāyāḥ sadā
paurvāparya-paramparā-prachalita-prājya pramūrtākṛteḥ
bhakter nirmala-nirjharasya nibhṛtaṁ saṁrakṣakaṁ sādaram
vande śrī-gurudevam ānata-śīrā āchārya-varyaṁ nijam

I bow my head in eternal obeisance to my *gurudev*, the best of *āchāryas*, Śrīla Bhakti Nirmal Āchārya Mahārāj. He is the ever vigilant, stalwart guardian of the current of pure devotion, whose highest form flows from the most worshipping Śrī Rūpānuga *guru-varga* in their exclusive dedication to Mahābhāva, Śrīmatī Rādhārāṇī.

gurvābhīṣṭa-supūraḥ guru-gaṇair āśīṣa-sāmbhūṣitaṁ
chintyāchintya-samasta-veda-nipuṇaṁ śrī-rūpa-panthānugam
govindābhidham ujjalaṁ vara-tanuṁ bhakty anvitaṁ sundaram
vande viśva-guruṁ cha divya-bhagavat-premṇo hi bīja-pradam

I offer my obeisance to him who perfectly fulfils his *gurudev's* most cherished desires; who is fully adorned with the blessings of his *gurudev's* associates; who is expert in all conceivable and inconceivable aspects of Vedic knowledge; who is a pre-eminent follower of Śrīla Rūpa Goswāmī Prabhu's line; who is known as 'Govinda' (Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj); whose beautiful, effulgent, exalted form is suffused with pure devotion; who is the *guru* of the entire universe; and who is the giver of the seed of divine love for the Supreme Lord.

**devaṁ divya-tanuṁ suchhanda-vadanam bālārka-chelāñchitam
sāndrānanda-puraṁ sad-eka-varaṇam vairāgya-vidyāmbudhim
śrī-siddhānta-nidhiṁ subhakti-lasitam sārasvatānām varaṁ
vande taṁ śubhadaṁ mad-eka-śaraṇam nyāśīśvaraṁ śrīdharam**

I worship Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj, the bestower of all auspiciousness, my only shelter and the master of all renunciates. He is my Lord, who possesses a transcendental form, whose face expression is very grave, who is clad in the holy clothes the colour of the newly risen sun. He is an abode of intense joy, the only genuine master whom one can accept and surrender to, and an ocean of divine knowledge of renunciation. A repository of holy scriptural teachings and pastimes of the highest devotion, he is a great follower of Śrīla Sarasvatī Ṭhākura Prabhuṇāda.

**śrī-siddhānta-sarasvatī vidito gauḍīya-guruvānave
bhāto bhānuriva prabhāta-gagane yo gaura-saṅkīrtanaiḥ
māyāvāda-tiṁgilodara-gatān-uddhṛtya jīvānimān
kṛṣṇa-prema-sudhābhi-gāhana-sukhaṁ prādāt prabhuṁ taṁ bhaje**

I worship my Lord, who is known as Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura in the preceptorial succession of *gurus* in the Gauḍīya line. Like a radiant sun, his *saṅkīrtan* (glorification) of Gaurāṅga Mahāprabhu illuminates the sky, breaking the darkness of the night. He extricates souls out of illusion – out of the belly of a monstrous whale-devouring *tiṁgila* creature – and grants them the happiness of diving and bathing in the pure ocean of divine love for Lord Kṛṣṇa.

**namo gaura-kiśorāya bhaktāvadhūta-mūrtaye
gaurāṅghri-padma-bhṛṅgāya rādhā-bhāva-niṣevīṇe**

I offer my obeisance to Śrīla Gaura Kiśor Dās Bābājī Mahārāj, who is a worshipping embodiment of an *avadhūt* devotee (who is situated beyond all rules and regulations, and who can rescue the most fallen), who is a bumblebee at the lotus feet of Śrī Gaura, relishing the divine mood of Śrī Rādhikā.

**vande bhaktivinodaṁ śrī-gaura-śakti-svarūpakam
bhakti-śāstrajña-samrājaṁ rādhā-rasa-sudhā-nidhim**

I offer my obeisance to Śrīla Bhaktivinod Ṭhākura, who embodies the divine potency of Śrī Gaurāṅga Mahāprabhu, who is the king reigning over all experts in devotional scriptures, and who is an ocean of nectar of ecstatic devotion to Śrīmatī Rādhārāṇī.

**gaura-vrajāśritāśeṣair vaiṣṇavair vandya-vigraham
jagannātha-prabhuṁ vande premābdhiṁ vṛddha-vaiṣṇavam**

I offer my obeisance to Śrīla Jagannāth Dās Bābājī Mahārāj, my Lord, a venerable senior Vaiṣṇava, an ocean of divine love and a worshipping Deity of all Vaiṣṇavs who took shelter in Lord Gaurāṅga Mahāprabhu in Śrī Gaura Dhām and in Lord Śrī Kṛṣṇa in Śrī Vṛndāvan Dhām.

**vāñchhā-kalpatarubhyaś cha kṛpā-sindhubhya eva cha
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ**

Again and again I offer my obeisance to the Supreme Lord's devotees, who are saviours of the fallen, oceans of mercy and wish-fulfilling trees.

**pañcha-tattvātmakaṁ kṛṣṇaṁ bhakta-rūpa-svarūpakam
bhaktāvatāraṁ bhaktākhyāṁ namāmi bhakta-śaktikam**

I offer my obeisance to Śrī Pañcha-tattva: to Śrī Kṛṣṇa Chaitanya, who is non-different from Lord Śrī Kṛṣṇa; to Prabhu Nityānanda, who is His alter-ego, manifest as a devotee; to Śrī Advaita, who advents in this world as a devotee; to Gadādhara, who is known as a devotee; and to Śrīvās and other devotees, who embody divine devotional power.

**namo mahāvadānyāya kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-chaitanya-nāmne gaura-tviṣe namaḥ**

Obeisances to the extremely magnanimous bestower of Kṛṣṇa-prema! I offer my obeisance to Lord Śrī Kṛṣṇa, who is known as Śrī Kṛṣṇa Chaitanya of golden lustre.

**jayatām suratau paṅgor mama manda-mater-gatī
mat-sarvasva-padāmbhojau rādhā-madana-mohanau**

May supremely merciful Śrī Śrī Rādhā-Madan-mohan – who are the only refuge for this lame fool and whose lotus feet are his all-in-all, his dearest treasure – be ever victorious.

**dīvyad-vṛndāraṇya-kalpa-drumādhaḥ-
śrīmad-ratnāgāra-simhāsanasthau
śrī-gāndharvā-śrīla-govinda-devau
preṣṭhālibhiḥ sevyamānau smarāmi**

I always remember the Divine Couple, Śrī Śrī Rādhā-Govinda, who are seated on a throne within a jewelled temple standing at the foot of a wish-fulfilling tree in beautiful, effulgent Śrī Vṛndāvan, and who are served by Their dear *sakhīs* (girlfriends).

**śrīmān rāsa-rasārambhī varṁśivaṭa-taṭasthitaḥ
karṣan veṇu-svanair gopīr gopīnāthaḥ śrīye 'sthu naḥ**

May Lord Gopīnāth, who attracts *gopīs* by the sound of His flute and starts the ecstatic *rāsa* dance at Varṁśivaṭ, bestow auspiciousness upon me.

**vṛndāyai tulasī-devyai priyāyai keśavasya cha
kṛṣṇa-bhakti-prade devi satyavatyai namo namaḥ**

Again and again I offer my obeisance to Vṛndā Devī (Tulasī Devī), who is very dear to Lord Keśava, who bestows devotion to Kṛṣṇa and is known as Satyavatī.

**atha natvā mantra-gurūn gurūn bhāgavatārtha-dān
vyāsān jagad-gurūn natvā tato jayam-udīrayet**

Before reciting scriptures that can conquer material world, let us offer obeisances to our initiating *guru*, to the *guru* who teaches us the meaning of *Śrīmad Bhāgavatam*, to Śrī Vyāsadev and all the *gurus* in the universe.

**jayaḥ sa-parikara-śrī-śrī-guru-gaurāṅga-gāndharvā-
govinda-sundara-pāda-padmanām jayastu**

All glory to the holy lotus feet of Śrī Śrī Guru Gaurāṅga Gāndharvā-Govindasundar and all Their associates.

ŚRĪ GURU-VANDANĀ

**kṛṣṇa haite chatur-mukha, hana kṛṣṇa-sevonmukha,
brahmā haite nāradera mati
nārada haite vyāsa, madhva kahe vyāsa-dāsa,
pūrṇaprajña padmanābha gati [1]**

Through Lord Kṛṣṇa, Lord Brahmā became disposed towards Kṛṣṇa's service. Then, through Lord Brahmā, Nārada Goswāmī developed devotional mood. After Nārada Goswāmī, the line continues through Śrīla Vyāsadev and then through his servant Śrīla Madhvāchārya, who is also known as Pūrṇaprajña and who is the refuge of his disciple Śrī Padmanābha Tīrtha.

**nṛhari mādharma-varṇśe, akṣobhya paramahamse,
śiṣya bali āṅgikāra kare
akṣobhyera śiṣya jaya- tīrtha nāme parichaya,
tāra dāsyē jñānasindhu tare [2]**

Madhvāchārya accepted Nṛhari, Mādharma and *paramahamse* Akṣobhya as his disciples (they succeeded him, one after another). After that, the line continues through Akṣobhya's disciple Jayatīrtha and then through his servant Jñānasindhu on account of his service mood.

tāhā haite dayānidhi, tāra dāsa vidyānidhi,
rājendra haila tāhā haite
tāhāra kiṅkara jaya- dharma nāme parichaya,
paramparā jāna bhāla-mate [3]

After Jñānasindhu comes Dayānidhi and then Dayānidhi's servant Vidyānidhi. After Vidyānidhi comes Rājendra and then Rājendra's servant Jayadharma. You should know this disciplic succession well.

jayadharma-dāsyē khyāti, śrī-puruṣottama-yati,
tā'ha'te brahmaṇya-tīrtha sūri
vyāsa-tīrtha tāra dāsa, lakṣmīpati vyāsa-dāsa,
tāhā haite mādhavendra purī [4]

After that comes Śrī Puruṣottam, Jayadharma's renowned servant. After him comes learned Brahmaṇya Tīrtha, followed by his servant Vyāsa Tīrtha. After that comes Vyāsa Tīrtha's servant Lakṣmīpati, followed by Śrī Mādhavendra Purī.

mādhavendra purī-bara, śiṣya-bara śrī-īśvara,
nityānanda, śrī-advaita vibhu
īśvara-purīke dhanya, karilena śrī-chaitanya,
jagad-guru gaura mahāprabhu [5]

The great disciples of illustrious Mādhavendra Purī are Śrī Īśvar Purī, Lord Nityānanda Prabhu and Omnipresent Lord Śrī Advaita. Jagad-Guru Śrī Chaitanya (Gaura) Mahāprabhu blessed Īśvar Purī (by accepting him as His *guru*).

mahāprabhu śrī-chaitanya, rādhā-kṛṣṇa nahe anya,
rūpānuga janera jīvana
viśvambhara priyaṅkara, śrī-svarūpa-dāmodara,
śrī-goswāmī rūpa-sanātana [6]

Śrī Chaitanya Mahāprabhu is none other than Śrī Śrī Rādhā-Kṛṣṇa and is the very life of Rūpānuga followers. Viśvambhar's dearest associates are Śrī Svarūp Dāmodar, Śrī Rūpa Goswāmī and Śrī Sanātana Goswāmī.

rūpa-priya mahājana, jīva-raghunātha hana,
tāra priya kavi kṛṣṇa-dāsa
kṛṣṇa-dāsa-priya-bara, narottama sevāpara,
yāra pada viśvanātha-āśa [7]

Śrī Rūpa's dear associates are the great souls Śrī Jīva and Śrī Raghunāth, and their dear follower is the poet Śrī Kṛṣṇa Dās. Śrī Kṛṣṇa Dās's dearmost servitor is the devotee Śrī Narottam, whose holy feet are aspired after by Śrī Viśvanāth.

viśvanātha bhakta-sātha, baladeva jagannātha,
tāra priya śrī-bhaktivinoda
mahābhagavata-bara, śrī-gaura-kiśora-bara,
hari-bhajanete yāra moda [8]

After Viśvanāth Chakravartī comes his associate devotee Baladev Vidyābhūṣan. After that, the line continues through Śrī Jagannāth Dās Bābājī Mahārāj, his dear associate Śrī Bhaktivinod Ṭhākur and the great *mahā-bhāgavata* soul Śrī Gaura Kiśor Dās Bābājī Mahārāj, who delights in his service to the Lord.

tadanuga-mahājana, śrī-kṛṣṇa-kīrtana-dhana,
yebā dila puri jaga-kāma
śrī-vārṣabhānavī-barā, sadā seva sevāparā,
tāhāra dayita-dāsa nāma [9]

The line then continues through Śrīla Gaura Kiśor Dās Bābājī Mahārāj's exclusive follower Śrī Dayita Dās (Śrīla Saraswatī Ṭhākur), who fulfilled everyone's yearning by granting the wealth of *Śrī Kṛṣṇa-kīrtan* to this world. A dear servitor of Śrī Vārṣabhānavī (Śrī Rādhikā), he is an eternal object of service and an eternal servitor of the Lord.

tad-abhinna deha-divya, svarūpa-rūpa-raghu-jivya,
sadā seva yāra pāda-padma
su-siddhānta mūrti-dhara, śrī-śrīdhara guru-bara,
rūpānuga-sādhū-śreya sadma [10]

Non-different from Śrī Svarūp Dāmodar, Śrī Rūpa Goswāmī, Śrī Raghunāth Dās Goswāmī and Śrī Jīva Goswāmī is Śrīla Bhakti Rakṣak

Śrīdhar Dev-Goswāmī Mahārāj – a great *guru*, whose holy lotus feet are served eternally, who is a worshippingable embodiment of the highest devotional conception, and an abode of benediction for all saints in the line of Śrī Rūpa.

tāra priya mano 'bhīṣṭa, sthāpane sadā-sacheṣṭa,
bhakti-sundara śrī-govinda nāma
tāra priya manonīta, āchāra-prachāre rata,
bhakti-nirmala śrī-āchārya nāma [11]

Śrīla Śrīdhar Mahārāj's dearest associate, who always strives to fulfil his cherished desires, is Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj. And Śrīla Govinda Mahārāj's dearest chosen successor, who is devoted to practising and preaching Kṛṣṇa consciousness, is Śrīla Bhakti Nirmal Āchārya Mahārāj.

tāra śreṣṭha śiṣya-bara, guru-sevāya avirata,
bhakti-tilaka śrī-nirīha nāma
ei paramparā dhana, sabe gaura-nija-jana,
tādera uchchhiṣṭe mora kāma [12]

Śrīla Āchārya Mahārāj's dearest great disciple is Śrīla Bhakti Tilak Nirīha Mahārāj, who always lives serving his *guru*. I yearn for the merciful remnants of all these dear associates of Gaura, who are the very wealth of this disciplic succession.

Śrī Gurudev Stuti

jaya jaya gurudeva āchārya nirmala
koladvīpa mājhe tomāra līlā avirala [1]

All glory to Śrīla Bhakti Nirmal Āchārya Mahārāj! Gurudev, you are a pure *āchārya*, and your pastimes are continuing eternally in Koladvīp.

tumi bhakti nirmala tomāra karuṇā nirmala
tomāra mata guru pāoyā bhuvane virala [2]

You embody pure devotion, and your mercy is pure, too. It is very rare in this world to find a *guru* like you.

**tumi dayāla tumi mukta tumi karuṇāmaya
goloka mājḥāre tomāra mahimā ye gāya [3]**

You are compassionate, situated beyond material bondage and very merciful. Your glories are chanted in Goloka.

**guru-kṛpāya tumi kara āsana alaṅkṛta
adhama janere kṛpā kara avirata [4]**

By the mercy of your *guru*, you are adorning the holy seat of the *āchārya*. You always bestow mercy on all lowly souls.

**mahāprabhura kathā mata grāme gañje giyā
harināme bhuvanakhāni dile ye bhariyā [5]**

Fulfilling Mahāprabhu's prediction, you travel to every village and marketplace, filling this world with the Holy Names of the Lord.

**paramparā-dhārā tumi kara ālokita
sūryera kiraṇera mata tri-bhuvana bhūṣita [6]**

Like a sun ray, you illuminate the current of the disciplic succession, adorning the entire three worlds.

**guru-ājñāya bahu-deśe mandira sthāpiyā
mahāprabhura śikṣā tumi dile ye bilāiyā [7]**

On the order of your *gurudev*, you have established temples in many places and liberally distributed Mahāprabhu's teachings.

**pāpi-tāpi yata chhila prāchye o pāśchātye
bhakati-siddhānta-dhārā pāuchhe dile ese [8]**

You brought sinners and miserable souls from both East and West to the line of devotion (to Śrīla Bhaktisiddhānta Saraswatī Ṭhākura's line).

**patita-pāvana tumi karuṇāra sindhu
adhama janāra tumi agatira bandhu [9]**

A rescuer of the fallen, you are an ocean of mercy. You are a friend of the lowly souls bereft of shelter.

**matta mātaṅga gati madhura manda hāsa
yena tumi avadhūta nitāiyera prakāśa [10]**

Your holy gait resembles that of a maddened elephant, your smile is very sweet – adorned with these features, you are an embodiment of Nitāi Avadhūt.

**kīrtana karaha tumi jīvera lāgiyā
chetana karāo tumi kṛṣṇa-nāma diyā [11]**

You chant *kīrtan* for the benefit of all *jīva* souls, awakening their consciousness through the Holy Name.

**jhalamala ākhi yena pūrṇa-śaśadhara
kothāo nā dekhi emana dayāra sāgara [12]**

Your gleaming eyes resemble the full moon. Nowhere have we ever seen such an ocean of compassion.

**prema-rase bhāsailā akhila saṁsāra
ḍubila koladvīpa jāhnavīra dhāra [13]**

You flooded the entire material world with the ecstasy of divine love for the Lord, submerging Koladvīp on the bank of the Ganges.

**brahmā maheśvara ādi bhāve mane mane
ananta bhāvena yāre sahasra-vadane [14]**

Brahmā, Śiva and others meditate on that love in their minds, and Anatanśeṣa meditates on it with his thousand months.

**tomāra murati sadā kariba ārati
nayana bhariyā sei heriba murati [15]**

I will always worship your divine form, beholding it to my eyes' content.

**tomāra mahimā yebā karibe kīrtana
e adhama māge sadā tāhāra charaṇa [16]**

This lowly soul is always praying for the holy feet of whoever chants your glories.

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Śrī Guru Ārati

**jaya jaya gurudevera ārati ujjala
govardhana-pāda-piṭhe bhuvana-maṅgala [1]**

Glory, glory to the effulgent *ārati* of Śrīla Gurudev that takes place at the holy foothill of Govardhan, spreading benediction for the whole world!

**śrī-bhakti-sundara deva prabhu śiromaṇi
gosvāmī govinda jaya ānandera khani [2]**

Glory to Śrī Bhakti Sundar Govinda Dev-Gosvāmī Mahārāj, our Lord, Master, crest-jewel and a mine of joy.

**ājānu-lambita bhuja divya kalevara
ananta pratibhā bharā divya guṇa-dhara [3]**

Your arms reaching down to your knees, you possess a divine form filled with infinite genius and divine good qualities.

**gaura-kṛṣṇe jāni tava abhinna svarūpa
saṁsāra tārīte ebe śuddha-bhakta-rūpa [4]**

I know that you are non-different from Gaurāṅga Mahāprabhu and Kṛṣṇa, but you have now assumed the form of a pure devotee to deliver the world.

**rūpānuga-dhārā tumi kara ālokita
prabhākara sama prabhā bhuvana-vidita [5]**

Illuminating the current of Śrī Rūpānuga, your sun-like radiance is renowned throughout the world.

**śuddha bhakti prachārīte tomā sama nāi
akalaṅka indu yena dayāla nitāi [6]**

There is no one like you to preach pure devotion – a spotless moon, you are as merciful as Lord Nityānanda.

**ullasita viśva-vāsī labhe prema-dhana
ānande nāchīyā gāhe tava guṇagaṇa [7]**

All residents of the world rejoice attaining the wealth of transcendental love for the Lord – dancing for joy, they sing your glories.

**sthāpilā āśrama bahu jagata mājhāre
paramahansa-dharma-jñāna-śikṣāra prachāre [8]**

You have established many temples all over the world to preach and teach about the highest devotion.

**chintyāchintya-veda-jñāne tumi adhikārī
sakala saṁśaya chhetvā su-siddhānta-dhārī [9]**

Expert in both conceivable and inconceivable Vedic knowledge, you are the holder of the highest conception and can sever all doubts.

**tomāra mahimā gāhe goloka maṇḍale
nitya-siddha parikare tava līlā-sthale [10]**

Your glories are chanted in Goloka. You are surrounded by eternally self-realised souls in the places of your pastimes.

**patita-pāvana tumi dayāra samīra
sarva-kārye sunipuṇa satya-sugambhīra [11]**

An ocean of compassion, you are merciful to the fallen. You are highly expert in all activities, truthful and very serious.

**apūrva lekhanī dhārā pragāḍha pāṇḍitya
sadā hāsyā miṣṭa bhāṣī suśīla kavītvā [12]**

Your supramundane writings are a stream of profound scholarship. You always smile and speak sweetly. Your poetry is soothing and pleasing to the heart.

**sādhū-saṅge sadānandī sarala vinayī
sabhā-madhye vaktā śreṣṭha sarvatra vijayī [13]**

Simple and modest, you are always joyful in the association of pure devotees, and at holy assemblies, you are the best speaker, forever victorious.

**gauḍīya gagane tumi āchārya-bhāskara
nirantara sevā-priya miṣṭa kaṇṭha-svara [14]**

A radiant *āchārya*, you are the sun illuminating the Gauḍīya sky. You always love serving; and you have a sweet voice.

tomāra karuṇā māge tri-kāla vilāse
gāndharvikā-giridhārī sevā-mātra āse [15]

In the past, present and future (in the morning, afternoon and evening), [this lowly servant] begs for your mercy with the only aspiration to be granted some service in the playful loving pastimes of Śrī Śrī Gāndharvikā-Giridhārī.

kṛpā kara ohe prabhu śrī-gaura-prakāśa
āraṭi karaye sadā e adhama dāsa [16]

O Master, manifestation of Śrī Gaurāṅga, please bestow your mercy! This lowly servant is always offering worship to you.

Śrī Guru Āraṭi Stuti

(By Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj)

jaya ‘guru-mahārāja’ yati-rājeśvara
śrī-bhakti-rakṣaka deva-gosvāmī śrīdhara [1]

All glory to Śrīla Guru Mahārāj (Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj), the emperor of *tridaṇḍi-sannyāsīs*!

patita-pāvana-līlā vistāri bhuvane
nistārīlā dīna-hīna āpāmara jane [2]

You extended to this world your pastimes of rescuing the fallen and delivered all sinful and bereft souls without discrimination.

tomāra karuṇā-ghana murati heriyā
preme bhāgyavāna jīva paḍe murachhiyā [3]

Beholding your form of deep, concentrated mercy, fortunate souls fall unconscious, overwhelmed with divine love.

sudīrgha supībya deha divya-bhāvāśraya
divya-jñāna-dīpta-netra divya-jyotirmaya [4]

Your very tall, beautiful body is a sanctuary of divine love. Your eyes glowing with transcendental knowledge, you emanate divine radiance.

**suvarṇa-sūraja-kānti aruṇa-vasana
tilaka, tulasī-mālā, chandana-bhūṣaṇa [5]**

You possess a beautiful halo the colour of the sun. Garbed in the clothes the colour of the dawn sky, you are adorned with *tilak* marks, *tulasī* neckbeads and sandalwood paste.

**apūrva śrī-aṅga-śobhā kare jhālamala
audārya-unnata-bhāva mādhyura-ujjala [6]**

Your holy limbs emanate extraordinary beauty. You are replete with the highest benevolence, radiating sublime sweetness.

**achintya-pratibhā, snigdha, gambhīra, udāra
jaḍa-jñāna-giri-vajra divya-dīkṣādhāra [7]**

Endowed with inconceivable genius, affection, gravity and magnanimity, as a lightning bolt, you strike the mount of mundane knowledge and lay the foundation for transcendental awakening.

**gaura-saṅkīrtana-rāsa-rasera āśraya
'dayāla nitāi' nāme nitya prema-maya [8]**

You are an abode of ecstasy of the highest pastimes manifest in Gaura's *saṅkīrtan*. Transcendental love for the Lord always stirs within you as you chant the Holy Name of Lord Nityānanda, repeating, '*Dayāl Nitāi!* O Merciful Nitāi!'

**sāṅgopāṅge gaura-dhāme nitya-parakāśa
gupta-govardhane divya-līlāra vilāsa [9]**

Eternally manifest in your main and supporting associates in the holy abode of Gaura, you sport in your joyful pastimes at 'Hidden' Govardhan Hill (Gupta Govardhan).

**gauḍīya-ācārya-goṣṭhī-gaurava-bhājana
gauḍīya-siddhānta-maṇi kaṇṭha-vibhūṣaṇa [10]**

Befittingly venerated by the *ācāryas* of the Gauḍīya lineage, your beautiful speech is adorned with the jewels of Gauḍīya *siddhānta*.

**gaura-sarasvatī-sphūrta siddhāntera khani
āviṣkṛta gāyatrīra artha-chintāmaṇi [11]**

You are a mine of the teachings revealed by the line of preceptors from Śrī Gaurāṅga Mahāprabhu to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhuṇātha. You discovered *gāyatrī-mantra's* transcendental, wish-fulfilling jewel of a purport.

**eka-tattva varṇanete nitya-nava-bhāva
susaṅgati, sāmāñjasya, e-saba prabhāva [12]**

When you speak about some topic, infinite newer and newer realisations keep emerging, appearing in a very harmonious and agreeable way.

**tomāra satīrtha-varga sabe eka-mate
rūpa-sarasvatī dhārā dekhenā tomāte [13]**

All your godbrothers unanimously see the current of Śrī Rūpa and Śrīla Sarasvatī Ṭhākura within you.

**tulasī-mālikā haste śrī-nāma-grahaṇa
dekhi' sakalera haya 'prabhu' uddīpana [14]**

Whenever you are seen chanting the Holy Name with *tulasī* beads in your hand, it arouses the memory of the Lord in everyone.

**koṭī-chandra-suśīṭala o pada bharasā
gāndharvā-govinda-līlāmṛta-lābha-āśā [15]**

Desiring to attain the nectarean pastimes of Śrī Śrī Gāndharvā-Govinda, we find that our hope lies at your holy feet, which are as cooling as millions of moons.

**avichintya-bhedābheda-siddhānta-prakāśa
sānande ārati stuti kare dīna dāsa [16]**

This poor servant happily offers this worshipful glorification of you, who are an embodiment of the teachings of inconceivable oneness and difference.

— — —

Śrī Śrī Prabhupādapadma Stavakaḥ

(By Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj)

**sujanārvuda-rādhita-pāda-yugaṁ
yuga-dharma-dhurandhara-pātra-varam
varadābhaya-dāyaka-pūjya-padaṁ
praṇamāmi sadā prabhupāda-padam [1]**

I am offering obeisance to Prabhupād (Śrīla Bhaktisiddhānta Saraswatī Ṭhākura), whose holy lotus feet are worshipped by millions of pious souls, who is the establisher of the religion of the age (*Kṛṣṇa-saṅkīrtan*), who is the presiding divine successor (at the Viśva-Vaiṣṇava-Rāja Sabhā, the Universal Assembly of Vaiṣṇavs), and who fulfils the desires of the dispellers of all fears – I offer obeisance at his holy lotus feet. I eternally offer obeisance to the radiance emanating from the toenails of my master.

**bhajanorjjita-sajjana-saṅgha-patiṁ
patitādhika-kāruṇikaika-gatiṁ
gati-vañchita-vañchakāchintya-padaṁ
praṇamāmi sadā prabhupāda-padam [2]**

He is the master of the great souls enriched with flourishing devotional life; he is very merciful to fallen souls, being their only refuge; he is the cheater of cheats, the revealer of the path. I offer obeisance at his inconceivable lotus feet. I eternally offer obeisance to the radiance emanating from the toenails of my master.

**atikomala-kāñchana-dīrgha-tanuṁ
tanu-nindita-hema-mṛṇāla-madam
madanārvuda-vandita-chandra-padaṁ
praṇamāmi sadā prabhupāda-padam [3]**

I offer my obeisance to his very soft, golden tall figure, the figure whose beauty excels even the obsessive beauty of golden lotus stems. The beauty of the holy lotus feet of my Śrī Gurupādapadma is enhanced by his moon-like toenails, which are worshipped by millions of Cupids. I eternally offer obeisance to this radiance emanating from the toenails of my master.

nija-sevaka-tāraka-rañji-vidhuṁ
vidhutāhita-huñkṛta-siṁha-varam
varaṇāgata-bāliśa-śanda-padaṁ
praṇamāmi sadā prabhupāda-padam [4]

Like the moon that makes the stars rejoice, he is surrounded by his disciples, ever delighting their hearts. His roar drives away all those who hate and envy devotees, and the simple, innocent devotees attain supreme benefit by taking shelter at his lotus feet. I offer obeisance to him. I eternally offer obeisance to the radiance emanating from the toenails of my master.

vipulīkṛta-vaibhava-gaura-bhuvam
bhuvaneṣu vikīrtita-gaura-dayam
dayanīya-gaṇārpita-gaura-padaṁ
praṇamāmi sadā prabhupāda-padam [5]

He revealed the vast beauty and nature of Śrī Gaura Dhām, broadcast Gaurāṅga's great magnanimity throughout the whole world and installed the holy lotus feet of Śrī Gaura within the hearts of his dear recipients of mercy. I offer obeisance to him. I eternally offer obeisance to the radiance emanating from the toenails of my master.

chira-gaura-janāśraya-viśva-guruṁ
guru-gaura-kiśoraka-dāsyā-param
paramāḍṛta-bhaktivinoda-padaṁ
praṇamāmi sadā prabhupāda-padam [6]

An eternal shelter of the souls surrendered to Gaura, he is the *guru* of the entire world. He is devoted to the service of his own *guru*, Śrīla Gaura Kiśor Dās Bābājī Mahārāj, and adores Śrīla Bhaktivinod Ṭhākur with all his heart. I offer obeisance to him. I eternally offer obeisance to the radiance emanating from the toenails of my master.

raghu-rūpa-sanātana-kīrti-dharam
dharaṇī-tala-kīrtita-jīva-kavim
kavirāja-narottama-sakhya-padaṁ
praṇamāmi sadā prabhupāda-padam [7]

His very existence lies in raising the banner of Śrī Rūpa, Sanātana and Raghunāth. On this earth, many souls always glorify him saying

that his figure is non-different from Śrī Jīva, who is extolled for his great erudition. He is renowned as an intimate associate of Śrīla Kṛṣṇa Dās Kavirāj and Ṭhākur Narottam. I offer obeisance to him. I eternally offer obeisance to the radiance emanating from the toenails of my master.

**kṛpayā hari-kīrtana-mūrti-dharaṁ
dharaṇī-bhara-hāraka-gaura-janam
janakādhika-vatsala-snigdha-padaṁ
praṇamāmi sadā prabhupāda-padam [8]**

Bestowing mercy upon *jīva* souls, he is manifest as a worshipping deity of *Hari-kīrtan* personified. He is an associate of Śrī Gaura who removes the burden of offences from Mother Earth. I offer obeisance to this very gentle fountainhead of greater parental affection towards *jīva* souls than even that of a father. I eternally offer obeisance to the radiance emanating from the toenails of my master.

**śaraṇāgata-kiṅkara-kalpa-taruṁ
taru-dhik-kṛta-dhīra-vadānya-varam
varadendra-gaṇārchita-divya-padaṁ
praṇamāmi sadā prabhupāda-padam [9]**

Fulfilling the cherished aspirations of his surrendered servants, he resembles a wish-fulfilling tree. His tolerance and magnanimity put trees to shame. I offer obeisance to his divine holy lotus feet, which are worshipped even by the best of benefactors. I eternally offer obeisance to the radiance emanating from the toenails of my master.

**paraḥaṁsa-varaṁ paramārtha-patim
patitodharaṇe kṛta-veśa-yatim
yati-rāja-gaṇaiḥ parisevya-padaṁ
praṇamāmi sadā prabhupāda-padam [10]**

He is the ornament of the entire class of *paramahamṣas*, the master of the fifth and greatest goal of life, *Śrī Kṛṣṇa-prema*. He accepts the garb of a renunciant (a *sannyāsī* beggar) to rescue fallen souls. I offer obeisance to his holy lotus feet, which are served by the highest *tridaṇḍī-sannyāsīs*. I eternally offer obeisance to the radiance emanating from the toenails of my master.

vṛṣabhānu-sutā-dayitānucharaṁ
charaṇāśrita-reṇu-dharas tam aham
mahad-adbhuta-pāvana-śakti-padaṁ
praṇamāmi sadā prabhupāda-padam [11]

He is a dear assistant of Śrī Vṛṣabhānu-nandinī. I am very proud to have got an opportunity to place some dust from his holy lotus feet on my head. I offer obeisance to his miraculous holy lotus feet, replete with Her rescuing power. I eternally offer obeisance to the radiance emanating from the toenails of my master.

— — —
śrī-guru-charaṇa-padma, kevala-bhakati-sadma,
vandō muṇi sāvadhāna mate
yāhāra prasāde bhāi, e bhava tariyā yāi,
kṛṣṇa-prāpti haya yāhā haite [1]

I carefully offer my obeisance at Śrī Guru's lotus feet, which are an abode of exclusive devotion, by whose mercy, brother, we can cross this material world, and through whom we can come to Kṛṣṇa.

guru-mukha-padma-vākya, chittete kariyā aikya,
āra nā kariha mane āśā
śrī-guru-charaṇe rati, sei se uttama gati,
ye prasāde pūre sarva āśā [2]

Make the teachings from Śrī Guru's lotus mouth one with your heart and do not desire anything else. Attachment to Śrī Guru's holy feet is the highest path: all aspirations are fulfilled by his mercy.

chakṣu-dāna dilā yei, janme janme prabhu sei,
divya jñāna hṛde prakāśita
prema-bhakti yāhā haite, avidyā vināśa yāte,
vede gāya yāhāra charita [3]

He who has given me eyes and revealed divine knowledge in my heart is my Master birth after birth. The Vedas extol him as being

capable of granting transcendental loving devotion and destroying ignorance.

śrī-guru karunā-sindhu, adhama janāra bandhu,
lokanātha lokera jīvana
hā hā prabhu kara dayā, deha more pada-chhāyā,
e adhama laila śaraṇa [4]

Śrī Guru is an ocean of mercy and a friend of the worst people. He is the master of the whole world and the very life of all that be. O Master! Please give me some place in the shade of your feet. This wretch has surrendered to you.

Śrī Gurvaṣṭakam

(By Śrīla Viṣvanāth Chakravarti Ṭhākura)

saṁsāra-dāvānala-liḍha-loka-
trāṇāya kārūṇya-ghanāghanatvam
prāptasya kalyāṇa-guṇārṇavasya
vande guroḥ śrī-charaṇāravindam [1]

I offer my obeisance unto the lotus feet of Śrī Guru, who is an ocean of good qualities and auspiciousness and who, as a thick rain cloud of mercy, brings relief to this world devoured by the forest fire of material existence.

mahāprabhoḥ kīrtana-nṛtya-gīta-
vāditra-mādyan-manaso rasena
romāñcha-kampāśru-taraṅga-bhājo
vande guroḥ śrī-charaṇāravindam [2]

I offer my obeisance unto the lotus feet of Śrī Guru, whose eyes shed streams of tears, who trembles and has goosebumps as he relishes the intoxicating dancing, singing and playing instruments in Mahāprabhu's *kīrtan*.

śrī-vigrahārādhana-nitya-nānā-
śṛṅgāra-tan-mandira-māraṇāda-
yuktasya bhaktāṁś cha niyuñjato 'pi
vande guroḥ śrī-charaṇāravindam [3]

I offer my obeisance unto the lotus feet of Śrī Guru, who unwaveringly engages himself and all devotees in various services related to the worship of holy Deities of the Lord, including dressing and decorating the Lord and cleaning His temple.

chatur-vidha-śrī-bhagavat-prasāda-
svādv-anna-tṛptān hari-bhakta-saṅghān
kṛtvaiva tṛptim bhajataḥ sadaiva
vande guroḥ śrī-charaṇāravindam [4]

I offer my obeisance unto the lotus feet of Śrī Guru, who always serves the Lord's devotees by satisfying them with four types of delicious *prasād* of the Lord (*chewed, sucked, licked and drunk*) and thereby feels satisfied himself.

śrī-rādhikā-mādhavayor-apāra-
mādhurya-līlā-guṇa-rūpa-nāmnām
prati-kṣaṇāsvādana-lolupasya
vande guroḥ śrī-charaṇāravindam [5]

I offer my obeisance unto the lotus feet of Śrī Guru, who longs to relish at every moment the boundless sweet pastimes, qualities, beauty and Names of Śrī Rādhā-Mādhav.

nikuñja-yūno rati-keli-siddhyair
yā yālibhir yuktir apekṣaṇīyā
tatrāti-dākṣyād-ati-vallabhasya
vande guroḥ śrī-charaṇāravindam [6]

I offer my obeisance unto the lotus feet of Śrī Guru, who is dearly beloved and very expert at facilitating amorous pastimes in forest recesses (when Śrī Rādhā's girlfriends wait to come up with a pretext to arrange a meeting for Her and Kṛṣṇa).

sākṣādd-haritvena samasta-śāstrair
uktas tathā bhāvayata eva sadbhiḥ
kintu prabhor yaḥ priya eva tasya
vande guroḥ śrī-charaṇāravindam [7]

I offer my obeisance unto the lotus feet of Śrī Guru, who is said by all scriptures to be, no doubt, the Supreme Lord Himself and considered to be such by pious souls but who is also, no doubt, the Lord's dear associate.

yasya prasādād bhagavat-prasādo
yasyāprasādāt na gatiḥ kuto 'pi
dhyāyaṁ stuvāṁs tasya yaśas-tri-sandhyaṁ
vande guroḥ śrī-charaṇāravindam [8]

I offer my obeisance unto the lotus feet of Śrī Guru, by pleasing whom one can please the Lord, and by displeasing whom one has nowhere to go; I sing and meditate on his glory at the three junctions of the day.

śrīmad guroraṣṭakam etad uchchair
brāhme muhurte paṭhati prayatnāt
yas tena vṛndāvana-nātha-sākṣāt-
sevaiva labhyā januṣo 'nta eva [9]

One who very carefully tries to recite this 'Śrī Gurvaṣṭakam' during the *brāhma-muhurta* time will, no doubt, attain service to the Lord of Vṛndāvan upon the end of their birth.

— — —

gurudev!
kṛpā-bindu diyā, kara ei dāse,
 tṛṇāpekṣā ati dīna
sakala sahane, bala diyā kara,
 nija-māne sprhā-hīna [1]

O Gurudev! Please give a drop of your mercy and make this servant very humble, humbler than a blade of grass. Please give me the power to tolerate everything and to be free from any selfish desires.

sakale sammāna, karite śakati,
deha nātha yathā-yatha
tabe ta' gāiba, hari-nāma sukke,
aparādha habe hata [2]

Master! Give me the strength to give everyone appropriate honour, then I will happily chant the Holy Name and all my offences will be destroyed.

kabe hena kṛpā, labhiyā e jana,
kṛtārtha haibe nātha
śakti-buddhi-hīna, āmi ati dīna,
kara more ātmasātha [3]

When will this soul get such mercy and become successful? I have no strength, no intelligence, I am very poor. Please hijack me!

yogyatā vichāre, kichhu nāhi pāi,
tomāra karuṇā sāra
karuṇā nā haile, kādīyā kādīyā,
prāṇa nā rākhiba āra [4]

I find no quality or qualification within me – your mercy is everything. If I do not get your mercy, I will simply weep to death.

gurudev!

**baḍa kṛpā kari', gauḍa-vana-mājhe,
godrume diyāchha sthāna
ājñā dila more, ei vraje vasi',
harināma kara gāna [1]**

Gurudev! Bestowing great mercy on me, you have given me a place in Śrī Godrumdwīp amidst the forests of Gauḍa. You ordered me: 'Reside in this abode that is non-different from Vraja and chant the Lord's Name.'

**kintu kabe prabho, योग्यतां अर्पिषे,
e dāsere dayā kari'
chitta sthira habe, सकला सहिबा,
ekānte bhajiba hari [2]**

But when, O Master, will you mercifully grant this servant the qualification to do this? When will my heart become steadfast? When will I tolerate everything and serve the Lord exclusively?

**śaiśava-yauvane, जादा-सुखा-सांगे,
abhyāsa haila manda
nija-karma-doṣe, e deha haila,
bhajanera pratibandha [3]**

Having enjoyed in my childhood and youth, I have developed bad habits. Because of my previous actions, this body has now become an obstacle to practising spiritual life.

**vārdhakey ekhana, पांचा-रोगे हाता,
kemanē bhajiba bala'
kāḍiyā kāḍiyā, तोमारा चारणे,
paḍiyāchhi suvihvala [4]**

I am now old and afflicted by five-fold material diseases. Tell me, how shall I serve? Crying incessantly, I have fallen at your feet, utterly bewildered.

— — —

gurudev! kabe tava karuṇā prakāśe
śrī-gaurāṅga-līlā, haya nitya-tattva,—
ei dṛḍha viśvāse
'hari' 'hari' bali', godruma kānane,
bhramiba darśana āśe [1]

Gurudev! Śrī Gaurāṅga's pastimes continue eternally – keeping firm faith in this, when will I, by your mercy, roam the forests of Godrum, chanting, 'Hari! Hari!' in hope of seeing those pastimes?

nitāi, gaurāṅga, advaita, śrīvāsa,
gadādhara—pañcha-jana
kṛṣṇa-nāma-rase, bhāsā'be jagat,
kari' mahā-saṅkīrtana [2]

Nitāi, Gaurāṅga, Advaita, Śrīvās and Gadādhara – these Five will flood the entire world with the nectar of Kṛṣṇa's Name, chanting all together in a grand *mahā-saṅkīrtan*.

nartana-vilāsa, mṛdaṅga-vādana,
śuniba āpana kāṇe
dekhiyā dekhiyā, se līlā-mādhurī,
bhāsiba premara vāne [3]

I will behold the jubilant dancing and hear with my own ears the sounds of drums. Watching these sweet pastimes, I will drift in a flood of divine love.

nā dekhi' ābāra, se līlā-ratana,
kāḍi 'ha gaurāṅga' bali'
āmāre viṣayī, 'pāgala' baliyā,
aṅgete dibeka dhūli [4]

Then, not being able to see these precious pastimes anymore, I will weep and cry, 'O Gaurāṅga!' Outside people (materialists) will call me mad and throw dust at me.

— — —

**gurudev! kabe mora sei dina habe?
mana sthira kari', nirjane basiyā,
kṛṣṇa-nāma gā'ba yabe
saṁsāra-phukāra, kāṇe nā paśibe,
deha-roga dūre rabe [1]**

Gurudev! When will this day come? When will I chant Lord Kṛṣṇa's Holy Name, steadying my mind and residing in a solitary place? When will the tumult of this material world stop entering my ears and the body disease (any memory of the body) go away?

**'hare kṛṣṇa' bali', gāhite gāhite,
nayane bahibe lora
dehete pulaka, uditā haibe,
premete karibe bhora [2]**

I will keep chanting, 'Hare Kṛṣṇa!' and tears will flow from my eyes. The hairs on my body will stand on end, and I will become filled with divine love.

**gada-gada vāṇī, mukhe bāhiribe,
kāpibe śārīra mama
gharma muhurmuḥ, vivarṇa haibe,
stambhita pralaya-sama [3]**

Some unintelligible sounds will come out of my mouth, and my body will begin to shiver. Perspiring more and more, I will grow pale. I will become dumbstruck and feel as if unconscious.

**niṣkapaṭe hena, daśā kabe ha'be,
nirantara nāma gā'ba
āveśe rahiyā, deha-yātrā kari',
tomāra karuṇā pāba [4]**

When will I sincerely come to this state? When will I constantly chant the Holy Name? Remaining always enrapt and subsisting anyhow, when will I obtain your mercy?

— — —

gurudeve vraja-vane, vraja-bhūmi-vāsi-jane,
śuddha-bhakte āra vipra-gaṇe
iṣṭa-mantre, harināme, yugala-bhajana-kāme,
kara rati apūrva yatane [1]

Make an extraordinary effort to become lovingly attached to *gurudev*, Vṛndāvan, the residents of Vraja, pure devotees, *brāhmaṇs*, the worshippable *mantra*, the Holy Name and the intense hankering to serve the Divine Couple.

dhari mana! charaṇe tomāra
jāniyāchhi ebe sāra, kṛṣṇa-bhakti binā āra,
nāhi ghuche jīvera saṁsāra [2]

O mind! I am clasping your feet and telling you the main realisation: except for devotion to Kṛṣṇa, there is nothing else that can stop material existence of a *jīva* soul.

karma, jñāna, tapaḥ, yoga, sakalai ta karma-bhoga,
karma chhāḍāite keha nāre
sakala chhāḍiyā bhāi, śraddhā-devīra guṇa gāi,
yāra kṛpā bhakti dite pāre [3]

Material gain, knowledge, austerities, *yoga* – everything is mere material enjoyment. Nobody can give up material activity. Brother, leave everything and extol the qualities of Śraddhā Devī (Goddess of Faith), whose mercy can give you devotion.

chhāḍi' dambha anukṣaṇa, smara aṣṭa-tattva mana,
kara tāhe niskapaṭa rati
sei rati prārthanāya, śrī-dāsa-gosvāmī-pāya,
e bhaktivinoda kare nati [4]

O mind! Give up pride at every step of the way and remember the *aṣṭa sakhīs* – become sincerely attached to them. Bhaktivinod is humbly praying at the feet of Śrī Dās Gosvāmī for such loving attachment.

śrī-rūpa-mañjarī-pada, sei mora sampada,
sei mora bhajana-pūjana
sei mora prāṇa-dhana, sei mora ābharaṇa,
sei mora jīvanera jīvana [1]

The holy feet of Śrī Rūpa Mañjarī are my wealth, my service, my worship, the very treasure of my life, my ornament and the very life of my life.

sei mora rasa-nidhi, sei mora vāñchhā-siddhi,
sei mora vedera dharama
sei vrata, sei tapa, sei mora mantra japa,
sei mora dharama karama [2]

They are an ocean of my spiritual ecstasy, the fulfilment of all my dreams, my Vedic religion, my vows, my penances, my *mantra*, my *japa*, my religious duties.

anukūla habe viddhi, se-pade haibe siddhi,
nirakhiba e dui nayane
se rūpa-mādhurī-rāśī, prāṇa-kuvalaya-śaśī,
praphullita habe niśi-dine [3]

May Providence be favourable to me – may my whole being aim only at attaining her holy feet, in such a tangible way that I will behold them with my own eyes. May the lotus of my heart be nourished day and night in the lustre of her beautiful feet, blooming and dancing in its sweet rays.

tuyā-adarśana-ahi, garale jārāla dehi,
chira-dina tāpita jīvana
hā hā prabhu! kara dayā, deha more pada-chhāyā,
narottama laila śaraṇa [4]

Bitten by the snake of separation from you, I am tortured by its venom – my very life is constantly burning in agony. O Master! Please give me shelter in the shade of your feet! Narottam is surrendering to you...

— — —

ŚRĪ VAIṢṆAV-VANDANĀ

(ohe) vaiṣṇava ṭhākura, dayāra sāgara,
e dāse karuṇā kari'
diyā pada-chhāyā, śodha he āmāre,
tomāra charaṇa dhari [1]

O Vaiṣṇav Ṭhākur! You are an ocean of mercy; please be merciful to this servant – grant me the shade of your feet and purify me. I am clasping your feet.

chhaya vega dami', chhaya doṣa śodhi',
chhaya guṇa deha dāse
chhaya sat-saṅga, deha he āmāre,
basechhi saṅgera āśe [2]

Please subjugate my six urges,¹ rectify my six defects² and bestow the six good qualities³ upon this servant. Please grant me the six kinds of good association.⁴ I am waiting, hoping to attain good association.

ekākī āmāra, nāhi pāya bala,
hari-nāma saṅkīrtane
tumi kṛpā kari', śraddhā-bindu diyā,
deha kṛṣṇa-nāma-dhane [3]

Alone I am not getting strength to chant the Lord's Holy Name. Please give me a drop of faith and bestow upon me the treasure of Kṛṣṇa's Name.

¹ Six urges: speech, mind, anger, tongue, stomach, genitals.

² Six defects: greed, doing what is unfavourable to devotion, idle talks, attachment to inferior rules, material association, being fickle-minded.

³ Six good qualities: enthusiasm, faith, patience, doing what is favourable to devotion, avoiding bad association, following *sādhus'* practices.

⁴ Six kinds of good association: giving devotees gifts, accepting gifts from devotees, confiding in devotees, enquiring from devotees, taking *prasād*, feeding devotees *prasād*.

**kr̥ṣṇa se tomāra, kr̥ṣṇa dite pāra,
tomāra śakati āchhe
āmi ta' kāṅgāla, 'kr̥ṣṇa kr̥ṣṇa' bali',
dhāi tava pāchhe pāchhe [4]**

Kṛṣṇa is yours, so you have the power to give Him. I am very poor – calling out, 'Kṛṣṇa! Kṛṣṇa!' I am running behind you.

**ei-bāra karuṇā kara vaiṣṇava gosāñi
patita-pāvana tomā bine keha nāi [1]**

O worshipping Vaiṣṇav, please be merciful to me this time.
O saviour of the fallen! I have no one except you.

**kāhāra nikaṭe gele pāpa dūre yāya
emana dayāla prabhu kebā kothā pāya [2]**

If anyone comes to you, their sins go away. Where can you find such a merciful master?

**gaṅgāra paraśa haile paśchāte pāvana
darśane pavitra kara ei tomāra guṇa [3]**

After touching the Ganges, one can eventually attain salvation, but your quality is such that one can be purified just by seeing you.

**hari-sthāne aparādhe tāre hari-nāma
tomā-sthāne aparādhe nāhika eḍāna [4]**

If somebody offends the Lord, the Lord's Name delivers them; but if somebody offends you, it is impossible to get away with it.

**tomāra hṛdaye sadā govinda-viśrāma
govinda kahena mama vaiṣṇava parāna [5]**

Always resting in your heart, Govinda says, 'My devotees are My heart and soul.'

**prati janme kari āśā charaṇera dhūli
narottame kara dayā āpanāra bali [6]**

In every birth, I aspire for the dust of your feet. Please mercifully consider Narottam your own.

— — —

**ṭhākura vaiṣṇava pada, avanīra susampada,
śuna bhāi hañā eka mana
āśraya lai yā bhaje, tāre kṛṣṇa nāhi tyaje,
āra saba mare akāraṇe [1]**

The holy feet of Vaiṣṇav Ṭhākura are the greatest wealth on earth. Brother, listen one-pointedly to this. Kṛṣṇa never leaves those who have taken shelter in His devotees and serve them; everyone else simply dies in vain.

**vaiṣṇava charaṇa-jala, prema-bhakti dite bala,
āra keha nahe balavanta
vaiṣṇava-charaṇa-reṇu, mastake bhūṣaṇa binu,
āra nāhi bhūṣaṇera anta [2]**

The water that has washed the holy feet of a Vaiṣṇav has the power to give transcendental love; nobody else has such power. If your head is not decorated with the dust from the holy feet of a Vaiṣṇav, there is no value in any other ornaments.

**tīrtha-jala pavitra guṇe, likhiyāchhe purāṇe,
se saba bhaktira pravañchana
vaiṣṇavera pādodaka, sama nahe ei saba,
yāte haya vāñchhita pūraṇa [3]**

The purifying qualities of the water from holy places is mentioned in the Purāṇas, but all this is just a way of cheating yourself out of devotion: all this can never compare to the water that has washed the holy feet of a Vaiṣṇav, which fulfils all wishes.

vaiṣṇava saṅgete mana, ānandita anukṣaṇa,
sadā haya kṛṣṇa para-saṅga
dīna narottama kānde, hiyā dhairya nāhi bāndhe,
mora daśā kena haila bhaṅga [4]

In Vaiṣṇavs' association, my heart constantly rejoices and I always feel the association of Lord Kṛṣṇa Himself. Poor Narottam is crying – his heart can no longer endure it. Why has such a calamity come to my life?

— — —

ṭhākura vaiṣṇava-gaṇa! kari ei nivedana,
mo baḍa adhama durācāra
dāruṇa-saṁsāra-nidhi, tāhe ḍubāila vidhi,
keśe dhari' more kara pāra [1]

O worshippingable Vaiṣṇavs! I am submitting this prayer to you. I am very lowly and wretched. Providence has dunked me into this vast ocean of material existence – please grab me by the hair and pull me out to the shore!

vidhi baḍa balavān, nā śune dharama jñāna,
sadāi karama-pāśe bāndhe
nā dekhi tāraṇa leśa, yata dekhi saba kleśa,
anātha kātare tēi kānde [2]

Providence is very strong – I refuse to listen to what is right and what is wrong, always struggling in the noose of material life. Not seeing any means of deliverance anywhere – wherever I look, there is only misery – this orphan is crying in distress.

kāma, krodha, lobha, moha, mada, abhimāna saha,
āpana āpana sthāne ṭāne
aichhana āmāra mana, phire yena andha-jana,
supatha vipatha nāhi jāne [3]

Lust, anger, greed, illusion, madness and ego tear me apart, pulling me each in a different direction; so, my mind wanders like a blind man who cannot tell the right way from the wrong way.

nā lainu sat mata, asate majila chitta,
tuyā pāye nā karinu āśa
narottama dāse kaya, dekhi śuni lāge bhaya,
tarāiyā laha nija pāśa [4]

I did not learn anything of eternal value. My heart immersed in falsehood, I did not wish to come to your feet. Narottam Dās says, 'I am scared to see and hear all this. Please rescue me! Take me with you!'

— — —

kṛpā kara vaiṣṇava ṭhākura
sambandha jāniyā, bhajite bhajite,
abhimāna hau dūra [1]

Please be merciful, Vaiṣṇav Ṭhākur! May my ego go away by always worshipping you in full knowledge of the relationship.

‘āmi ta vaiṣṇava’, e buddhi haile,
amānī nā ha’ba āmi
pratiṣṭhāśā āsi’, hṛdaya dūṣibe,
haiba nirayagāmī [2]

If I think, 'I am a Vaiṣṇav', I will never stop desiring honour – my heart will become polluted with the desire for prestige, and I will end up in hell.

tomāra kiṅkara, āpane jāniba,
‘guru’-abhimāna tyaji’
tomāra uchchhiṣṭa, pada-jala-reṇu,
sadā niṣkapaṭe bhaji [3]

May I consider myself your servant and give up the ego of a *guru*. May I always earnestly worship the remnants of your food, your foot dust and the water that has washed your feet.

nije śreṣṭha jāni', uchchhiṣṭādi dāne,
 habe abhimāna-bhāra
tāi śiṣya tava, thākiyā sarvadā,
 nā laiba pūjā kā'ra [4]

If I believe, 'I am the greatest', I will start giving others my food remnants and other things, getting weighed down by ego. So, I pray to always remain your disciple and not accept worship from anyone.

amānī mānada, haile kīrtane,
 adhikāra dibe tumi
tomāra charaṇe, niṣkapaṭe āmi,
 kṛādiyā luṭiba bhūmi [5]

If I become free from the desire for honour and learn to give honour to others, you will give me the right to chant your *kīrtan*. Rolling on the ground, I shall earnestly cry at your holy feet.

— — —

ki-rūpe pāiba sevā muṇi durāchāra
śrī-guru-vaiṣṇave rati nā haila āmāra [1]

I am so vile – how will I ever get service? I have not got any attachment to Śrī Guru and Vaiṣṇavs!

aśeṣa māyāte mana magana haila
vaiṣṇavete leśa-mātra rati nā janmila [2]

My mind is forever engrossed in illusion; not even a trace of attachment to Vaiṣṇavs has developed in me.

viṣaye bhuliyā andha hainu divāniśi
gale phāsa dite phere māyā se piśāchī [3]

Day and night I live in darkness, forgetting myself in material life – this Witch Māyā has put a noose round my neck.

māyāre kariyā jaya chhāḍāna nā yāya
sādhu-kṛpā binā āra nā dekhi upāya [4]

It is impossible to conquer illusory environment and break free from it. I see no other way to get relief except by *sādhus'* mercy.

**adoṣa-daraśi prabhu patita-uddhāra
ei-bāra narottame karaha nistāra [5]**

O Master, you never see any fault in others, you are the saviour of the fallen. Please deliver Narottam this time!

— — —

**dhana mora nityānanda, pati mora gaurachandra,
prāṇa mora yugala-kiśora
advaita āchārya bala, gadādhara mora kula,
narahari vilasai mora [1]**

My wealth is Nityānanda, my master is Gaurachandra, and my very life is the Divine Couple. Advaita Āchārya is my strength, Gadādhara is my family, and Narahari is my play and pastimes.

**vaiṣṇavera pada-dhūli, tāhe mora snāna-keli,
tarpaṇa mora vaiṣṇavera nāma
vichāra kariyā mane, bhakti-rasa āsvādane,
madhyastha śrī-bhāgavata purāṇa [2]**

Vaiṣṇavs' foot dust is where I sport and bath, Vaiṣṇavs' names are the water oblation, and *Śrī Bhāgavata Purāṇa* is the ultimate medium to relish the nectar of devotion.

**vaiṣṇavera uchchhiṣṭa, tāhe mora mano-niṣṭha,
vaiṣṇavera nāmete ullāsa
vṛndāvane chabutarā, tāhe mora mano-gherā,
kahe dīna narottama dāsa [3]**

'My mind is intently fixed upon Vaiṣṇavs' remnants, and I feel elated hearing or taking Vaiṣṇavs' names. My entire mind dwells within the courtyard of Vṛndāvan,' says poor Narottam Dās.

— — —

māna, tumi tīrthe sadā rata
ayodhyā, mathurā, māyā, kāśī, kāñchī, avantīyā,
dvārāvati āra āchhe yata [1]

O mind! You are always attached to places of pilgrimage – Ayodhyā, Mathurā, Māyā, Kāśī (Vārāṇasī), Kāñchīpuram, Avantīyā, Dvārakā and so many other places.

tumi chāha bhramibāre, e sakala bāre bāre,
mukti-lābha karibāra tare
se kevala tava bhrama, nirarthaka pariśrama,
chitta sthira tīrthe nāhi kare [2]

You want to travel to all these places again and again to get liberation, but this is only your illusion and a waste of energy – even when you go there, you still cannot focus your restless heart.

tīrtha-phala sādhu-saṅga, sādhu-saṅge antaraṅga,
śrī-kṛṣṇa-bhajana manohara
yathā sādhu, tathā tīrtha, sthira kari' nija chitta,
sādhu-saṅga kara nirantara [3]

The result of visiting a place of pilgrimage is association with pure devotees and becoming exclusively drawn to the service to Śrī Kṛṣṇa. A place of pilgrimage is where a pure devotee is. Always keep pure devotees' association and firmly fix your mind.

ye tīrthe vaiṣṇava nāi, se tīrthete nāhi yāi,
ki lābha hāṭiyā dūra-deśa
yathāya vaiṣṇava-gaṇa, sei sthāna vṛndāvana,
sei sthāne ānanda aśeṣa [4]

I never go to a place of pilgrimage if there is no Vaiṣṇav in that place – what is the use walking so far? Vṛndāvan is where Vaiṣṇavs are – in such places, there is no end of joy.

kṛṣṇa-bhakti yei sthāne, mukti-dāsī sei-khāne,
salila tathāya mandākinī
giri tathā govardhana, bhūmi tathā vṛndāvana,
āvirbhūtā āpani hlādinī [5]

In the place where there is devotion to Kṛṣṇa, liberation serves as a maidservant, all water is Mandākinī, all mountains are Govardhan, and all land is Vṛndāvan. The internal energy of the Lord automatically appears there on her own.

**vinoda kahichhe bhāi, bhramiyā ki phala pāi,
vaiṣṇava-sevana mora vrata [6]**

Vinod says, ‘Brother, what do I get by roaming all these places? My sole vow is service to Vaiṣṇavs.’

— — —

**bhaja re bhaja re āmār’ mana ati manda
(bhajan binā gati nāi re)
(ohe āmār’ mūḍha mana bhajan binā gati nāi re)
(bhaja) vraja-vane rādhā-kṛṣṇa-charaṇāravinda [1]
(jñāna-karma parihari’ re)
(śuddha-rāga-patha dhari’ jñāna-karma parihari’ re)**

O my extremely foolish mind! Serve, serve the Lord! (O my foolish mind! There is no other path other than service.) Serve Rādhā-Kṛṣṇa’s lotus feet in Vṛndāvan. (Embracing the pure path of divine love, stop pursuing knowledge and material life!)

**(bhaja) gaura-gadādharaḍvaita-guru-nityānanda
(gaura-kṛṣṇe abhed’ jene re)
(guru kṛṣṇa-priya jene gaura-kṛṣṇe abhed’ jene re)
(smara) śrīnivāsa, haridāsa, murāri, mukunda [2]
(gaura-preme smara smara re)
(śrīnivāsa haridāse gaura-preme smara smara re)**

Serve Gaura, Gadādhara, Advaita and Nityānanda, who are non-different from the *guru*. (Know that the *guru* is Kṛṣṇa’s dear devotee and is non-different from Gaura and Kṛṣṇa). Remember Śrīvās, Haridās, Murāri and Mukunda. (Remember Śrīvās and Haridās with love for Gaura.)

(smara) rūpa-sanātana-jīva-raghunātha-dvandva
(yadi bhajan kar'be re)
(rūpa-sanātane smara yadi bhajan kar'be re)
(smara) rāghava-gopāla-bhaṭṭa-svarūpa-rāmānanda [3]
(kṛṣṇa-prema yadi chāo re)
(rāghava gopāla-bhaṭṭe smara kṛṣṇa-prema yadi chāo re)

Remember Rūpa, Sanātan, Jīva, Raghunāth Bhaṭṭa and Raghunāth Dās. (If you want to serve the Lord, remember Rūpa and Sanātan.) Remember Rāghav, Gopāl Bhaṭṭa, Svarūp and Rāmānanda. (If you want divine love for Lord Kṛṣṇa, remember Rāghav and Gopāl Bhaṭṭa).

(smara) goṣṭhī-saha karṇapura sena-śivānanda
(ajasre smara smara re)
(goṣṭhī-saha sena-śivānanda ajasre smara smara re)
(smara) rūpānuga sādhu-jana bhajana-ānanda [4]
(vraje bās' yadi chāo re)
(rūpānuga sādhu-jane smara vraje bās' yadi chāo re)

Remember Karṇapur, Sivānanda Sen together with their associates. (Incessantly remember Sivānanda Sen and his associates.) Remember *sādhu* followers of Śrī Rūpa and their service joy. (If you want to live in Vraja, remember *sādhu* followers of Śrī Rūpa.)

Vaiṣṇava Ke? ('Who is a Vaiṣṇav?')

(By Prabhupād Śrīla Bhaktisiddhānta Saraswatī Goswāmī Ṭhākura)

duṣṭa mana! tumi kiserā vaiṣṇava?
pratiṣṭhāra tare, nirjanera ghare,
tava harināma kevala kaitava [1]

Naughty mind! What kind of Vaiṣṇav do you think you are? You stay alone at home for your own name and fame – your chanting of the Holy Name is nothing but cheating.

jaḍera pratiṣṭhā, śūkarera viṣṭhā,
jāna nā ki tāhā māyāra vaibhava?
kanaka-kāminī, divasa-yāminī,
bhāriyā ki kāja, anitya se saba [2]

Material name and fame are pig's stool. Do you not know that they are part of illusion? Your days and nights are filled with worries about money and women, but what is the use? It is all temporary.

tomāra kanaka, bhogera janaka,
kanakera dvāre sevaha mādhaba
kāminīra kāma, nahe tava dhāma,
tāhāra mālīka kevala yādava [3]

Your money breeds enjoyment, but you must use money to serve Lord Mādhav. You hanker for women, but they are not meant for you: their only proprietor is Yādava (Lord Kṛṣṇa).

pratiṣṭhāśā-taru, jaḍa-māyā-maru,
nā pele rāvana yujhiyā rāghava
vaiṣṇavī pratiṣṭhā, tāte kara niṣṭhā,
tāhā nā bhajile labhibe raurava [4]

Even when Rāvan fought against Lord Rāghava, he could not get the tree of fame in the desert of material illusory environment. So, establish yourself firmly as a servant – if you do not worship the glory of a servant, you will go to hell.

hari-jana-dveṣa, pratiṣṭhāśā-kleśa,
kara kena tabe tāhāra gaurava
vaiṣṇavera pāchhe, pratiṣṭhāśā āchhe,
tāta kabhu nahe anitya vaibhava [5]

You harbour enmity towards the Lord's devotees, suffering from the desire for fame, but what is so glorious about that? Fame runs behind Vaiṣṇavs, and their fame is eternal.

se hari-sambandha, śūnya-māyā-gandha,
tāhā kabhu naya jaḍera kaitava
pratiṣṭhā-chaṇḍālī, nirjanatā-jālī,
ubhaye jāniha māyika raurava [6]

There is not a scent of illusion in relationship with the Lord – there cannot be any mundane cheating. Fame (an unscrupulous, low-born woman) and reclusion (a flimsy net) – know that both are *māyā's* hell.

kīrtana chhāḍiba, pratiṣṭhā māgiba,
ki kāja ḍhūḍiyā tāḍṛśa gaurava
mādhavendra-purī, bhāva-ghare churi,
nā karila kabhu sadāi jānaba [7]

Instead of chanting *kīrtan*, you only beg for prestige – what is the use seeking such glory? You must always remember that Mādhavendra Purī never put on a show.

tomāra pratiṣṭhā, śūkarera viṣṭhā,
tāra-saha sama kabhu nā mānaba
matsaratā-vaśe, tumi jaḍa-rase,
ma'jechha chhāḍiyā kīrtana-sauṣṭhava [8]

Your fame is pig's stool. Never compare it to the fame of Vaiṣṇavs. Overcome with envy, you immerse yourself into material pleasures, rejecting the beauty of *kīrtan*.

tai duṣṭa mana, nirjana bhajana,
prachārichha chhale kuyogī-vaibhava
prabhu sanātane, parama yatane,
śikṣā dila yāhā, chinta' sei saba [9]

So, dear naughty mind, only bogus *yogīs* practise in seclusion on pretext of preaching. Mahāprabhu took much care to teach this to Sanātan Goswāmī – always remember what He taught him.

sei duṭi kathā, bhula' nā sarvathā,
uchchaiḥsvare kara harināma-rava
phalgu, āra yukta, baddha, āra mukta,
kabhu nā bhāviha 'ekākāra' saba [10]

Never forget these two things and loudly chant the Holy Name of the Lord. False renunciation and proper renunciation, being conditioned and being liberated – never think that everything is one and the same.

kanaka-kāminī, pratiṣṭhā-bāghinī,
chhāḍiyāchhe yāre, sei ta vaiṣṇava
sei anāsakta, sei śuddha bhakta,
saṁsāra tathā pāya parābhava [11]

Those who give up money, women and fame the tigress are true Vaiṣṇavs – they are detached, they are pure devotees, and they can defeat the whole material world.

yathā-yogya bhoga, nāhi tathā roga,
anāsakta sei, ki āra kahaba
āsakti-rahita, sambandha-sahita,
viṣaya-samūha sakali mādhaba [12]

Those who take only what is necessary suffer from no disease and are truly detached. What more is there to say? When you are free from material attachment and establish relationship with the Lord, then you will see that everything around you is Lord Mādhav Himself.

se yukta-vairāgya, tāhā ta saubhāgya,
tāhāi jaḍete harira vaibhava
kīrtane yāhāra, pratiṣṭhā-sambhāra,
tāhāra sampati kevala kaitava [13]

Such proper renunciation is great fortune – it is an extension of the Lord in this material world. If somebody chants *kīrtan* to earn fame, their wealth is mere deceit.

viṣaya-mumukṣa, bhogera bubhukṣu,
 du'ye tyaja mana, dui avaiṣṇava
 kṛṣṇera sambandha, aprākṛta skandha,
 kabhu nahe tāhā jaḍera sambhava [14]

Dear mind, give up both liberation from the material world and hankering for enjoyment – both do not befit a Vaiṣṇav. Relationship with Kṛṣṇa is supramundane; it can never be a product of the material world.

māyāvādī jana, kṛṣṇe-tara mana,
 mukta abhimāne se ninde vaiṣṇava
 vaiṣṇavera dāsa, tava bhakti āśa,
 kena vā ḍākichha nirjana āhava [15]

Māyāvādīs consider themselves higher than Kṛṣṇa – proud of their liberation, they criticise Vaiṣṇavs. But you are a servant of Vaiṣṇavs, so your hankering should be for devotion, then why are you inviting war by choosing seclusion?

ye phalgu-vairāgī, kahe niḥe tyāgī,
 se nā pāre kabhu haite vaiṣṇava
 haripada chhāḍī', nirjanatā bāḍī',
 labhiyā ki phala, phalgu se vaibhava [16]

Those who practise false renunciation and call themselves *tyāgīs* can never become Vaiṣṇavs. What do you get by abandoning the holy feet of the Lord and sinking deeper into seclusion? This is a bogus practice.

rādhā-dāsyē rahi, chhāḍa bhoga-ahi,
 pratiṣṭhāśā nahe kīrtana-gaurava
 rādhā-nitya-jana, tāhā chhāḍī' mana,
 kena vā nirjana-bhajana-kaitava [17]

Become Rādhā's servant and give up the snake of enjoyment – desiring fame does not pertain to the glory of *kīrtan*. O mind, why do you leave Rādhā's eternal associates? Solitary practice is mere cheating.

vraja-bāsi-gaṇa, prachāraka dhana,
pratiṣṭhā-bhikṣuka tārā nahe śaba
prāṇa āchhe tāra, se hetu prachāra,
pratiṣṭhāśā-hīna-kṛṣṇa-gāthā saba [18]

The residents of Vraja are treasure among preachers – they are not dead bodies coming to beg for fame. They are alive; therefore, they preach. When they glorify Lord Kṛṣṇa, they do not harbour any desire for fame.

śrī-dayita-dāsa, kīrtanete āśa,
kara uchchaiḥsvare harināma rava
kīrtana-prabhāve, smaraṇa haibe,
se kāle bhajana nirjana sambhava [19]

Praying to be able to chant *kīrtan*, Śrī Dayita Dās will loudly chant the Holy Name of the Lord. Chanting the Holy Name of the Lord will arouse remembrance of the Lord – this is when it is possible to serve the Lord in seclusion.

— — —

Viraha Gīti (Separation Song)

**ye ānila prema-dhana karuṇā prachura
hena prabhu kothā gelā āchārya ṭhākura [1]**

Where has Śrīnivās Āchārya Ṭhākura, my Master who has very mercifully brought the wealth of divine love to this world, gone?

**kāha mora svarūpa rūpa kāha sanātana
kāha dāsa raghunātha patita-pāvana [2]**

Where are my Svarūp and Rūpa? Where is Sanātana? Where is Raghunāth Dās? Where are all these saviours of the fallen?

**kāha mora bhaṭṭa-yuga kāha kaviṛāja
eka-kāle kothā gelā gorā naṭarāja [3]**

Where are my two Bhaṭṭas (Raghunāth Bhaṭṭa and Gopāl Bhaṭṭa)? Where is Rāmachandra Kaviṛāj? Where has all of a sudden the great dancer Śrī Gaurāṅga gone?

**pāṣāṇe kuṭiba māthā anale paśiba
gaurāṅga guṇera nidhi kothā gele pāba [4]**

I will crush my head against a rock, I will enter into fire – where am I to go to find Gaurāṅga, an ocean of all good qualities?!

**se saba saṅgīra saṅge ye kaila vilāsa
se saṅga nā pāñā kānde narottama dāsa [5]**

Narottam used to play happily in the company of all those associates, but now he is weeping without their association.

— — —

ŚRĪ NITYĀNANDA-VANDANĀ

nitāi pada-kamala, koṭī-chandra-suśīṭala,
ye chhāyā jagata juḍāya
hena nitāi bine bhāi, rādhā-kṛṣṇa pāite nāi,
dṛḍha kari dhara nitāira pāya [1]

The whole world is soothed in the shade of Nitāi's lotus feet, which are as cooling as ten million moons. Brother, it is not possible to come to Rādhā-Kṛṣṇa without this Nitāi. Firmly grasp Nitāi's feet!

se sambandha nāhi yāra, vṛthā janma gela tāra,
sei paśu baḍa durāchāra
nitāi nā balila mukhe, majila saṁsāra sukhe,
vidyā-kule ki karibe tāra [2]

If you do not know who Nitāi is, your life has passed in vain – you are just an animal who lives an abominable life. You have never uttered Nitāi's Name, living immersed in material pleasures – do you think your education and noble birth will save you?

ahaṅkāre matta haiñā, nitāi-pada pāsariyā,
asatyere satya kari māni
nitāiyera karuṇā habe, vraje rādhā-kṛṣṇa pābe,
dhara nitāiyera charaṇa duḥkhāni [3]

Maddened with pride and forgetting Nitāi's feet, you take untruth for truth. If you get Nitāi's mercy, you will come to Rādhā-Kṛṣṇa in Vraja. O miserable soul, grasp Nitāi's holy feet!

nitāiyera charaṇa satya, tāhāra sevaka nitya,
nitāi pada sadā kara āśa
narottama baḍa duḥkhī, nitāi more kara sukhī,
rākha rāṅgā charaṇera pāśa [4]

Nitāi's feet are truth, and His servants are eternal. Always hanker for Nitāi's feet. Narottam feels very sad... 'O Nitāi! Please make me happy – keep me beside Your crimson feet.'

**akrodha paramānanda nityānanda rāya
abhimāna śūnya nitāi nagare beḍāya [1]**

Never angry and ever joyful, Lord Nityānanda Rāy wanders throughout the towns without any pride.

**adhama patita jīvera dvāre dvāre giyā
hari-nāma mahā-mantra dena bilāiyā [2]**

Going door to door to the homes of all lowly, fallen souls, He distributes the Hare Kṛṣṇa *mahā-mantra*.

**yāre dekhe tāre kahe dante tṛṇa dhari'
āmāre kiniyā laha bhaja gaura-hari [3]**

Approaching with utter humility (holding straw between His teeth), He says to whoever He meets, 'You can *buy* Me – just worship Gaura-hari!'

**eta bali' nityānanda bhūme gaḍi' yāya
sonāra parvata yena dhūlāte loṭāya [4]**

Saying this, Nityānanda falls to the ground. He resembles a golden mountain as He rolls in dust.

**hena avatāre yāra rati nā janmila
lochana bale sei pāpī ela āra gela [5]**

Lochan says, 'If you still do not feel any attachment to this incarnation of the Lord, you are a sinner who simply came and went (lived and died in vain).'

**nitāi guṇamaṇi āmāra nitāi guṇamaṇi
āniyā premera vanyā bhāsāla avanī [1]**

O Nitāi, jewel of all good qualities! My dear Nitāi, jewel of all good qualities! You brought a flood of divine love and inundated the whole world.

**prema-vanyā laye nitāi āila gauḍa deśe
ḍubila bhakata-gaṇa dīna-hīna bhāse [2]**

Nitāi brought a flood of divine love to the land of Gauḍa (Bengal). Devotees dived into it, and the poor and lowly floated on its surface.

**dīna-hīna patita pāmara nāhi bāchhe
brahmāra durlabha prema sabākāre yāche [3]**

Whether one is destitute, bereft, fallen or a sinner – He did not mind anyone because everyone is hankering for that divine love, which is rare even for Lord Brahmā to attain.

**ābaddha karuṇā-sindhu kāṭiyā muhāna
ghare ghare bule prema-amiyāra vāna [4]**

He cut a canal into the ocean of mercy that had been kept contained, and the flood of nectarean divine love spread to each and every home.

**lochan bale hena nitāi yebā nā bhajila
jāniyā śuniyā sei ātmaghātī haila [5]**

Lochan says, ‘Those who have not worshipped this Nitāi have consciously committed suicide.’

— — —

parama karuṇa, pañc dui jana,
nitāi gaura-chandra
saba avatāra- sara śīromaṇi,
kevala ānanda kanda [1]

Nitāi and Gaurachandra are two most merciful Lords. They are the best crest-jewels of all incarnations and the root of pure happiness.

bhaja bhaja bhāī, chaitanya-nitai,
sudṛḍha viśvāsa kari'
viṣaya chhāḍiyā, se rase majjiyā,
mukhe bala hari hari [2]

Brother, serve, serve Chaitanya and Nitāi with the strongest faith! Leave aside all material things and, immersing yourself into this nectar, chant out loud, 'Hari! Hari!'

dekha ore bhāī, tribhuvane nāī,
emana dayālā dātā
paśū-pākḥī jhure, pāsāṇa vidare,
śuni' yāra guna-qāthā [3]

Look, brother, in all the three worlds there is no other benefactor as merciful as They are. Even birds and animals begin to shed tears and stones melt just by hearing about Their glories.

saṁsāre majiyā, rahili paḍiyā,
se pade nahila āśa
āpana karama, bhuñjāya śamana,
kahaye lochana dāsa [4]

Lochan Dās says, ‘Drowning in material life, I have been living as a fallen wretch never aspiring to come to Their feet. Now I am being punished for my own actions.’

dayāl-nitāi chaitanya ba'le nāchre āmār' man'
(ek-bār) nāchre āmār' man', nāchre āmār' man' [1]

(emana dayāla to nāi he, mār' kheyē prem' deya)

Dear mind, dance and chant, 'O Merciful Nitāi! O Chaitanya! Dance, my mind! Dance! (There is nobody as merciful as Them! They give divine love for the Lord even to those who beat Them!)

(ore) aparādha dūre yābe, pābe prema dhan'
(o nāme aparādha-vichār' to nāi he)
(takhan) kṛṣṇa-nāme ruchi ha'be, ghuchibe bandhan' [2]
(kṛṣṇa-nāme anurāg' to habe he)

(Lo!) Your offences will go away, and you will get transcendental love for the Lord! (There is no consideration of offences in chanting Their Names!) (Then,) you will get taste for Kṛṣṇa's Name and your bondage will be removed. (You must certainly get loving attachment to Kṛṣṇa's Name!)

(takhan) anāyāse saphal' ha'be jīvera jīvan'
(naile jīvan' to michhe he)
(kṛṣṇa-rati binā jīvan' to michhe he)
(śeṣe) vṛndāvane rādhā-śyāmer' pābe daraśan' [3]
(gaura-kṛpā ha'le he)

(Then,) your life will be easily successful! (Otherwise, life is useless – without attachment to Kṛṣṇa, life is useless). (In the end,) you will behold Śrī Śrī Rādhā-Śyām in Vṛndāvan (if you get Gaura's mercy).

— — —

āre bhāi! nitāi āmāra dayāra avadhi!
jīvere karuṇā kari', deśe deśe phiri' phiri',
prema-dhana yāche niravadhi [1]

Brother! My Nitāi is the acme of mercy personified! Bestowing mercy on souls, He roams from place to place constantly begging everyone to accept divine love for the Lord.

advaitera saṅge raṅga, dharaṇe nā yāya aṅga,
gorā preme gaḍā tanu-khāni
ḍhuliyā ḍhuliyā chale, bāhu tuli' hari bale,
du-nayane bahe nitāiyera pāni [2]

Rejoicing in the company of Advaita, He is unable to maintain His composure – overcome with divine love for Gorā, He begins to roll on the ground. He staggers as He walks, chanting, 'Hari bol!' with His arms upraised, tears streaming from His eyes.

kapāle tilaka śobhe, kuṭila-kuntala-lole,
guñjāra āṭuni chuḍā tāya
keśorī jiniyā kaṭi, kaṭi-taṭe nīla-dhaṭi,
bājana nūpura rāṅgā pāya [3]

His forehead is embellished with a *tilak* mark, His curling locks sway to and fro, and a bun is tied on top of His head with a string of *guñjā* seeds. His waist, resembling that of a lion, is adorned with a blue *dhoṭi*, and there are ankle-bells tinkling joyfully on His feet.

ke kahu nitāira guṇa, jīve dekhi sakaruṇa,
hari-nāme jagat tārila
madana madete andha, viṣaye rahala dhandha,
hena nitāi bhajite nā pāila [4]

Who shall I tell about Nitāi's glory? Seeing *jīva* souls and feeling deep compassion for them, Nitāi delivered this world by distributing the Holy Name to everyone. Only those blinded by Cupid's intoxicating charm still had some doubt about it and did not worship this Nitāi.

bhuvana-mohana veśa! majāila saba deśa!
rasāveśe aṭṭa aṭṭa hāsa!
prabhu mora nityānanda, kevala ānanda-kanda,
guṇa gāya vṛndāvana dāsa [5]

Dressed in a way that attracts and charms the entire universe, He captures everyone with His beauty wherever He goes! Overcome with ecstatic devotion, He roars with laughter! My Lord Nityānanda is the root of pure happiness. Vṛndāvan Dās is singing thus about His glories.

**nitāi mora jīvana dhana, nitāi mora jātī
nitāi bihane mora āra nāhi gati [1]**

Nitāi is my life, my treasure. Nitāi is my family. I do not know anything except Nitāi (He is my sole refuge).

**saṁsāra-sukhera mukhe tule diba chhāi
nagare māgiyā khābo gāiyā nitāi [2]**

I will throw ash into the face of material happiness and, chanting Nitāi's Name, will live on whatever I get by begging in town.

**ye deśe nitāi nāi, se deśe nā yāba
nitāi-vimukha janāra mukha nā heriba [3]**

I will never anywhere where there is no Nitāi – I do not want to see the face of anyone who is averse to Nitāi!

**gaṅgā yāra pada-jala, hara śire dhare
hena nitāi nā bhajiyā duḥkha peye mare [4]**

Lord Śiva (Hara) holds on his head the water of the Ganges that washes His feet. Those who do not worship this Nitāi live and die in misery.

**lochana bale mora nitāi yebā nāhi māne
anala bhejāo tāra mājha-mukha-khāne [5]**

Lochan says, 'Throw fire into the mouths of those who do not revere my Nitāi!'

— — —

**dayā kara more nitāi! dayā kare more
agatira gati nitāi, sādhu loke bale [1]**

Please be merciful to me, Nitāi! Please be merciful to me! All *sādhus* and people say that Nitāi is the only refuge for the helpless.

**jaya prema-bhakti-dātā-patākā tomāra
uttama adhama kichhu nā kaila vichāra [2]**

Carrying the victorious banner of the giver of loving devotion, You never consider who is high and who is low.

**prema-dāne jaga-janera mana kailā sukhī
tumi hena dayāra ṭhākura! āmi kene duḥkhī? [3]**

You made everyone happy by bestowing upon them the gift of divine love. O Lord! You are so merciful! But why am I unhappy?

**kānurāma dāsa kahe—ki baliba āmi
e baḍa bharasā mora kulera ṭhākura tumi [4]**

Kānurām Dās says, ‘What am I to say? You are the Lord of my family, this is what gives me the greatest hope.’

— — —

**jaya jaya nityānanda gaurāṅga
nitāi gaurāṅga jaya jaya nitāi gaurāṅga [1]**

Glory, glory to Nityānanda and Gaurāṅga! Glory to Nitāi-Gaurāṅga! Glory to Nitāi-Gaurāṅga!

**(jaya) yaśodā-nandana śachī-suta gaura-chandra
(jaya) rohiṇī-nandana balarāma nityānanda [2]**

(Glory to) Gaurachandra – Yasodā-nandan and Śachī-suta! (Glory to) Nityānanda – Rohiṇī-nandan and Balarām!

**(jaya) mahāviṣṇura avatāra śrī-advaita-chandra
(jaya) gadādhara śrīvāsādi gaura-bhakta-vṛnda [3]**

(Glory to) Śrī Advaita-chandra, the incarnation of Lord Viṣṇu! (Glory to) Gadādhara and all the devotees of Gaura headed by Śrīvās!

**(jaya) svarūpa rūpa sanātana rāya rāmānanda
(jaya) khaṇḍābāsī narahari murāri mukunda [4]**

(Glory to) Svarūpa, Rūpa, Sanātan and Rāya Rāmānanda! (Glory to) Narahari, Murāri and Mukunda from Śrī Khaṇḍa.

(jaya) pañcha-putra saṅge nāche rāya bhavānanda
(jaya) tina putra saṅge nāche sena śivānanda [5]

(Glory to) Rāya Bhavānanda, who is dancing with his five sons.
(Glory to) Sen Śivānanda, who is dancing with his three sons.

(jaya) dvādaśa gopāla āra chauṣaṭṭi mahānta
(tomarā) kṛpā kari deha' gaura-charaṇāravinda [6]

(Glory to) the twelve *gopāls* and sixty-four *mahāntas*. Please grant me Gaura's holy lotus feet.

— — —

nadiyā godrume nityānanda mahājana
pātiyāchhe nāma-haṭṭa jīvera kāraṇa [1]

In the land of Nadia, on the island of Godrum, the great soul Nityānanda has set up for *jīva* souls a marketplace of the Holy Name.

śraddhāvān jana he, śraddhāvān jana he,
prabhura ājñāya, bhāi, māgi ei bhikṣā
bala kṛṣṇa, bhaja kṛṣṇa, kara kṛṣṇa śikṣā [2]

I am appealing to those who have faith: brother, on the order of Mahāprabhu, I beg this from you – chant 'Kṛṣṇa', serve Kṛṣṇa, learn about Kṛṣṇa.

aparādha-śūnya ha'ye laha kṛṣṇa-nāma
kṛṣṇa mātā, kṛṣṇa pitā, kṛṣṇa dhana-prāṇa [3]

Becoming free from offences, chant Kṛṣṇa's Name. Kṛṣṇa is your mother, Kṛṣṇa is your father, Kṛṣṇa is your wealth and life.

kṛṣṇera saṁsāra kara chhāḍi' anāchāra
jīve dayā, kṛṣṇa-nāma sarva-dharma-sāra [4]

Leave bad habits and enter Kṛṣṇa's family. Mercy to the *jīva* souls and chanting the Holy Name of Kṛṣṇa are the essence of all religions.

— — —

nitāi āmāra parama dayāla
āniyā premera vanyā, jagata karilā dhanyā,
bharila premete nadī khāla [0]

My Nitāi is supremely merciful. He blessed the entire world when He brought a flood of divine love, filling all channels and rivers with it.

lāgiyā premera d̥heu, bāki nā raila keu,
pāpī tāpī chalila bhāsiyā
sakala bhakata meli, se premete kare keli,
keha keha yāya śātāriyā [1]

When the wave of divine love came, nobody was left behind – all sinners and miserable souls floated in its waters. All devotees played together in its waters, and some swam in them.

ḍubila nadīyāpura, ḍube preme śāntipura,
dohe mili bāichha khelāya
tā dekhi nitāi hāse, sakalei preme bhāse,
vāsu ghoṣa hābuḍubu khāya [2]

All Nadia and all Śāntipur became submerged in that divine love, and both sides joined together and had a boat race. Seeing this, Nitāi laughed. Everybody is floating in divine love, and Vāsu Ghosh is struggling to keep afloat.

— — —

Abhiṣek of Śrī Śrī Nityānanda

jayare jayare jaya nityānanda rāya
paṇḍita rāghava ghare bihare sadāya [1]

Glory! Glory! Glory to Nityānanda Rāy, who always enjoys Himself at the house of Rāghav Paṇḍit.

pāriṣada sakala dekhaye parateke
ṭhākura paṇḍita se karena abhiṣeke [2]

Having personally taken care of all associates of the Lord, Ṭhākur Paṇḍit arranges His ceremonial bathing (*abhiṣeka*).

**nityānanda-rūpa yena madana samāna
dīghala nayāna bhru-bhāṇa prasanna-vayān [3]**

The beauty of Nityānanda is just like that of Cupid. He has elongated eyes, playful eyebrows and a calm, bright face.

**nānā ābharaṇa aṅge jhalamala kare
ājānulambita mālā ati śobhā dhare [4]**

His limbs are adorned with various sparkling ornaments, and He wears a very beautiful long garland reaching down to His knees.

**aruṇa kiraṇa yini du-khāni charaṇa
hṛdaye dhariyā kahe dāsa vṛndāvana [5]**

Thus sings Vṛndāvan Dās, keeping in his heart the Lord's crimson feet, which are like two rays of the rising sun.

— — —

**rāṇa mājhe eka-chākā nāme āchhe grāma
tāhi avatīṇa nityānanda balarāma [1]**

There is a village called Ekachakrā in Raṇh-deś (West Bengal). This is where Nityānanda-Balarām appeared.

**hāḍāi paṇḍita nāma śuddha vipra-rāja
mūle sarva pitā tāne kaila pitā-vyāja [2]**

His father, Hāḍāi Paṇḍit, is a pure king of *brāhmaṇs*. Compared to him, all other fathers are essentially mere mockery of fatherhood.

**mahā jaya jaya dhvani puṣpa variṣaṇa
saṅgope devatā-gaṇa karilā takhana [3]**

When Nityānanda Prabhu appeared, gods and goddesses, unseen and unheard to others, chanted loudly, '*Jaya! Jaya!*' and showered flowers from the sky.

**kṛpā-sindhu bhakti-dātā śrī-vaiṣṇava-dhāma
avatīrṇa hailā rāṛhe nityānanda rāma [4]**

An ocean of mercy and a bestower of devotion, Nityānanda Rām made His advent in Bengal in a holy abode of Vaiṣṇavs.

**sei dina haite rāṛha maṇḍala sakala
punaḥ punaḥ bāḍite lāgila suman̐gala [5]**

From that day, auspiciousness started to spread more and more all over Bengal.

— — —

**gorā preme gara-gara nitāi āmāra
aruṇa nayāne bahe suradhunī dhāra [1]**

My Nitāi swoons with divine love for Gorā. His eyes the colour of the rising sun shed Suradhunī (Ganges) torrents of tears.

**vipula pulakābali śobhe hema gāya
gajendra gamane heli duli chali yāya [2]**

The hairs on His beautiful golden body repeatedly stand on end. You walk with a swing that resembles the majestic gait of an elephant.

**patitere nirakhiyā dubāhu paśāri
kole kari saghane bolaye hari hari [3]**

When You see fallen souls, You throw Your arms up and embrace them, chanting again and again, ‘Hari! Hari!’

**emana dayāra nidhi ke haibe āra
narahari adhame tārīte avatāra [4]**

Will there ever be another incarnation like this ocean of mercy who could save this lowly Naraharī?

— — —

ihā kali-yuga dhanya, nityānanda chaitanya,
patita lāgiyā avatāra
dekhi jīva baḍa duḥkhī, haiyā sa-karuṇa ākhi,
harināma gāthi dila hāra [1]

In this blessed Age of Kali, Nityānanda and Chaitanya advent to rescue fallen souls. Seeing *jīva* souls' great misery, They gave them a necklace string of Holy Names.

nija-guṇa prema-dhana, dilā gorā jane jana,
patitera āge dāna kare
nija bhakta saṅge kari', phire pahū gaura-hari,
yāchiyā yāchiyā ghare ghare [2]

Gorā gave the treasure of divine love, which is His own internal glory, to anyone and everyone, but first He granted it to the fallen. Gaura-hari wanders about together with His devotees, going house to house.

jaḍa, andha, paṅgu yata, paśu, pākhi ādi kata,
kāndāila nija prema diyā
prema-rase matta haiyā, anna-jala teyāgiyā,
phire tārā nāchiyā gāiyā [3]

Approaching so many daft, blind and lame people, even so many beasts, birds and other creatures, He granted them divine love and made them cry out of love for Him. Driven mad by the ecstasy of that divine love, all these fortunate souls stopped eating and drinking and began to roam around, dancing and singing.

hena pāhu nā bhajilū, janamiyā nā marilū,
hātera dhana hārāilū nidhi
kahe haridāsa chhāra, kona gati nāi āra,
kena yuge vañchita kailā vidhi [4]

'But I have not worshipped this Lord! Why did I not just die right after birth?! I had a treasure right on the palm of my hand but I lost it!' – says this wretched Haridās. 'There is no other way. Why has Providence cheated me like this in this Age?'

**ei-bāra karuṇā kara chaitanya-nitāi
mo samāna pātakī āra tri-bhuvane nāi [1]**

Please be merciful to me this time, O Chaitanya-Nitāi! There is no one as sinful as I am in all three worlds.

**muñi ati mūḍha mati māyāra naphara
ei saba pāpe mora tanu jara jara [2]**

I am a complete fool, a slave of Māyā! My body is shattered by all my sins.

**mlechchha adhama yata chhila anāchārī
tā saba haite bujhi mora pāpera bhārī [3]**

There were so many unscrupulous, barbarian and lowly people, but I must be more sinful than all of them!

**aśeṣa pāpera pāpī jagāi mādhai
tā sabāre uddhārīlā tomarā dui bhāi [4]**

The sinners Jagāi and Mādhai committed countless sins, but You, two brothers, delivered them from all their sins!

**lochana bale muñi adhame dayā naila kene
tumi nā karile dayā ke karibe āne [5]**

Lochan says, 'Why have You not shown some mercy to this lowly soul? If You do not have mercy on me, who else will?'

— — —

**nitāi chaitanya dōhe baḍa avatāra
emana dayāla dātā nā haibe āra [1]**

Nitāi and Chaitanya are two great incarnations of the Lord. There will never be another benefactor as merciful as Them.

**mlechchha chaṇḍāla ninduka pāṣaṇḍādi yata
karuṇāya uddhāra karilā kata kata [2]**

Out of mercy, They rescued so many barbarian, vile, offensive and heretical people.

**hena avatāre mora kichhui nā haila
hāyare! dāruṇa prāṇa ki sukhe raila [3]**

Their incarnation is so great, but nothing has changed in me! Alas! What happiness can there be in such a miserable life?

**yata yata avatāra haila bhuvane
hena avatāra bhāi nā haya kakhane [4]**

There have been many different incarnations in the world, but, brother, there has never been such an incarnation as Theirs!

**hena prabhura pāda-padma nā kari bhajana
hāte tuli mukhe viṣa karilu bhakṣaṇa [5]**

I have not worshipped the holy lotus feet of such Lords! Instead, I have been feeding myself poison, putting it into my mouth with my own hand!

**gaura-kīrtana preme jagat ḍubila
hāyare! abhāgāra bindu paraśa nahila [6]**

The whole world has been submerged into Gaura's *kīrtan*. Alas! But this wretch has not come in touch with even a drop of it!

**kānde kṛṣṇa-dāsa keśa chhiḍi nija kare
dhik dhik abhāgiyā kene nāhi mare [7]**

Kṛṣṇa Dās is crying, tearing his hair out! Fie upon this wretch! Why does he not just die?

— — —

**‘gaurāṅga’ balite habe pulaka śārīra
‘hari hari’ balite nayane ba’be nīra [1]**

I will feel goosebumps taking Gaurāṅga’s Name, and tears will flow from my eyes as I chant, ‘Hari! Hari!’

**āra kabe nitāi-chāḍ karuṇā karibe
saṁsāra-vāsanā mora kabe tuchchha ha’be [2]**

When will Nitāichāḍ give me His mercy? When will my material desires lose their appeal and become trifle?

**viṣaya chhāḍiyā kabe śuddha ha’be mana
kabe hāma heriba śrī-vṛndāvana [3]**

When will my mind reject this material world and everything in it and become pure? When will I behold Śrī Vṛndāvan?

**rūpa-raghunātha-pade haibe ākuti
kabe hāma bujhaba se yugala-pīriti [4]**

When will I fervently pray at the holy feet of Rūpa and Raghunāth? When will I be able to understand their love?

**rūpa-raghunātha-pade rahu mora āśa
prārthanā karaye sadā narottama dāsa [5]**

May my sole aspiration lie at the feet of Rūpa and Raghunāth. Narottam Dās is always praying for this.

— — —

**kabe habe bala, se dina āmāra
(āmāra) aparādha ghuchi’, śuddha nāme ruchi,
kṛpā-bale habe hṛdaye sañchāra [1]**

Tell me, when will that day be mine? When, by mercy, will my offences go away? When will I get taste for the pure Holy Name?

**ṭṛṇādhika hīna, kabe nije māni,
sahiṣṇutā-guṇa hṛdayete āni’**

sakale mānada, āpani amānī,
haye āśvādiba nāma-rasa-sāra [2]

When will I feel lower than a blade of grass, when will I bring the quality of tolerance to my heart, become eager to honour everyone without any desire for honour from anyone and relish the essence of the Name's nectar?

dhana jana āra, kavitā sundarī,
baliba nā chāhi deha-sukha-karī
janme janme dāo, ohe gaura-hari,
ahaitukī bhakti charaṇe tomāra [3]

When will I say that I do not want any wealth, friends, family, poetic gift or any other sources of bodily happiness? O Gaura-hari! Please let me have unconditional devotion to Your holy feet birth after birth!

(kabe) karite śrī-kṛṣṇa- nāma uchchāraṇa,
pulakita deha gadagada vachana
vaivarṇya-vepathu, habe saṁghaṭana,
nirantara netre ba'be aśrudhāra [4]

When will my hair stand on end, my voice falter, my complexion turn pale, my body tremble, and tears pour incessantly from my eyes as I loudly chant the Holy Name of Lord Śrī Kṛṣṇa?

kabe navadvīpe, suradhunī-taṭe,
'gaura-nityānanda' bali' niṣkapaṭe
nāchīyā gāiyā, beḍāiba chhuṭe,
bātulera prāya chhāḍīyā vichāra [5]

When will I wander along the banks of the Ganges in Nabadwīp, calling out with all sincerity, 'Gaura-Nityānanda!', dancing, singing and running about without any thinking, as though mad?

kabe nityānanda, more kari' dayā,
chhāḍāibe mora viṣayera māyā
diyā more nija- charaṇera chhāyā,
nāmera hāṭete dibe adhikāra [6]

**yata bhakta-vṛnda basi'
adhikārī dekhe' nāma vechchhe dara kaṣi' [3]**

So many devotees come here. Seeing a fit soul, He sells them the Name at a bargain price.

**yadi nāma kinbe bhāi
āmāra saṅge chala mahājanera kāchhe yāi [4]**

Brother, if you want to buy this Name, come with me! I am going to this great soul now.

**tumi kinbe kṛṣṇa-nāma
dasturi laiba āmi, pūrṇa habe kāma [5]**

If you buy the Holy Name, I will get a discount and my hankering will be fulfilled.

**baḍa dayāla nityānanda
śraddhā-mātra la'ye dena parama ānanda [6]**

Nityānanda is very merciful – at the cost of mere faith He bestows the greatest joy.

**eka-bāra dekhle chakṣe jala
'gaura' bale' nitāi dena sakala sambala [7]**

If Nitāi just once sees tears in someone's eyes as they take Gaura's Name, He gives them all His wealth.

**dena śuddha kṛṣṇa-śikṣā
jāti, dhana, vidyā-bala nā kare apekṣā [8]**

He gives pure teachings of Lord Kṛṣṇa without expecting any high caste, wealth or strength of knowledge from anyone.

**amani chhāḍe māyā-jāla
gṛhe thāka, vane thāka, nā thāke jañjāla [9]**

The net of illusion will fall off on its own, then wherever you are – whether you live in a house or in a forest – there will be no more material garbage left in your life.

**āra nāiko kalira bhaya
āchaṇḍāle dena nāma nitāi dayāmaya [10]**

There is no need to fear Kali anymore – merciful Nitāi gives the Name even to the lowest among men.

**bhaktivinoda ḍāki' kaya
nitāichādera charaṇa binā āra nāhi āśraya [11]**

Bhaktivinod calls out, 'There is no other shelter except for Nitāi's feet!'

— — —

Śrī Śrī Nityānanda Stuti

(By Śrīla Bhakti Vichār Jājāvar Mahārāj)

**balārāma nityānanda dayā kara more
tava kṛpā binā gaura ke jānite pāre [1]**

O Balarām Nityānanda! Please be merciful to me. Who can possibly know Gaura without Your mercy?

**gaura janma agre prabho! tumi janamiyā
jānāile gaura-tattva gaurāṅga bhajiyā [2]**

Prabhu! Born before Gaura, You worshipped Gaurāṅga and told everyone about Him.

**'bhaja gaurāṅga, kaha gaurāṅga, laha gaurāṅgera nāma re
ye jana gaurāṅga bhaje se haya āmāra prāṇa re' [3]**

'Worship Gaurāṅga! Say "Gaurāṅga"! Take Gaurāṅga's Name! Those who worship Gaurāṅga are My heart and soul!'

**ihā tava gīta bali, gāya bhakta-gaṇa
tomā-dvārā śrī-gaurāṅga prakāśita hana [4]**

Devotees chant this song sung by You. You are the one through whom Śrī Gaurāṅga is revealed.

**patitere tumi harināma prema dile
jagāi mādhai ādi pāpī tarāile [5]**

You gave fallen souls the Holy Name and divine love. You rescued many sinners, such as Jagāi and Mādhai.

**tava pade aparādha yei jana kare
gaurāṅgera kṛpā sei pāite nā pāre [6]**

Gaurāṅga's mercy is unattainable for those who commit an offence at Your feet.

**prema-dātā śiromaṇi śrī-gaurāṅga hana
tomā dvārā gauḍa-deśe nāma prema dena [7]**

Śrī Gaurāṅga is the crest-jewel bestower of divine love. Through You, He gives the Holy Name and this divine love all over Gauḍa-deś (Bengal).

**bīrabhūma ekachakrā nāmaka grāmete
āvirbhūta haile tumi premānanda dite [8]**

You appeared in a village called Ekachakrā in Birbhum to make everyone happy by giving them divine love.

**hāḍāi paṇḍita pitā, mātā padmāvatī
tomā hena putra pāi ānandita ati [9]**

Your father Hāḍāi Paṇḍit and Your mother Padmāvatī Devī were extremely happy to have got You as their son.

**māghī śuklā trayodaśī (tava) prakāṣa kālā
takhana haila dhvani ānanda viśāla [10]**

Your appearance time is the thirteenth day of the bright moon in the Māgh month.

**sannyāsīra saṅga dhari' mājyāpure gele
nandana āchārya ghare avasthāna kaile [11]**

You left in the company of a *sannyāsī* and eventually came to Mājyāpur, where You stayed at the house of Nandan Āchārya.

**sarvajña śrī-gaurachandra tāhāt' jānilā
tava anveṣaṇe bhakta-gaṇe pāṭhailā [12]**

Knowing about it, omniscient Śrī Gaurachandra sent devotees to search for You.

**bhakta-gaṇa navadvīpe aneka khujilā
kothāo tomāra dekhā, keha nā pailā [13]**

Devotees had searched all over Nabadwīp for a long time, but they could not find You anywhere.

**(takhana) sarva-bhakta saṅge gaura āpani chalilā
nandanera gṛhe yāi tomāre mililā [14]**

(Then,) together with all the devotees, Gaura went Himself to Nandan's house and met You there.

**ki ānanda uchhalila dōhāra milane
haila vihvala dōhe prema āliṅgane [15]**

What happiness arose there when You two met! Besides Yourselves with joy, You embraced each other in ecstasy.

**bhāire pāiyā bhāse ānanda sāgare
śrīvāsera baḍi āne vyāsa pūjā tare [16]**

When You found Your Bother, You floated in an ocean of joy. Later, You were taken to the house of Śrīvās, where *vyāsa-pūjā* worship was offered to You.

**nigūḍha tomāra tattva gaura jānaila
tomā haite gaura 'kṛṣṇa' jagat jānila [17]**

Gaura told everyone about Your esoteric nature, and through You, the world learnt that Gaura is Kṛṣṇa.

**tomādera karuṇāya māyā mukta hai
tomādera karuṇāya rādhā-kṛṣṇa paī [18]**

By Your and Gaura's mercy, we can become free from illusion, and by Your and Gaura's mercy, we can come to Rādhā-Kṛṣṇa.

**tava kṛpā binā mora anya gati nāi
kṛpā kari śrī-charaṇe deha more ṭhāi [19]**

Without You, I have no other way, no other refuge. Please give me some place at Your holy feet.

**sadā tava nāma gāi ei kṛpā kara
tava stuti karitechhe dīna yāyāvara [20]**

Please allow me to always chant Your Name. This poor Jājāvar is thus singing Your glorification.

— — —

Śrīman Nityānanda Dvādaśakam

(By Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj)

**yo 'nanto 'nanta-vaktrair niravadhi hari-saṁkīrtanaṁ saṁvidhatte
yo vā dhatte dharitrīm śīrasi niravadhi kṣudra-dhūlī-kaṇeva
yaḥ śeṣaś-chatra-śayāsana-vasana-vidhaiḥ sevate te yad-arthāḥ
śrī-nityānanda-chandraṁ bhaja bhaja satataṁ gaura-kṛṣṇa-pradaṁ tam [1]**

As Anantadev, He always chants the Holy Name with His countless mouths; as tiny dust particles, He holds the Earth on His head; as Śeṣadev, He extends His unlimited form and serves Lord Kṛṣṇa, His originator, as an umbrella, bed, seat, cloth and other paraphernalia. Dear mind, eternally worship this Śrī Nityānanda-chandra, the bestower of Gaura-Kṛṣṇa. [1]

**aṁśair yaḥ kṣīraśāyī sakala-bhuvanapaḥ sarva-jīvāntarastho
yo vā garbhodaśāyī daśa-śata-vadano deva-suktair vigītaḥ
braṁaṇḍāśeṣa-garbhā prakṛti-pati-patir jīva-saṅghāśrayāṅgaḥ
śrī-nityānanda-chandraṁ bhaja bhaja satataṁ gaura-kṛṣṇa-pradaṁ tam [2]**

As His expansion, Kṣīrodakaśāyī Viṣṇu, He is maintaining the whole world and resides within all living entities; He is glorified by the Vedic aphorisms as the thousand-headed Lord Garbhodakaśāyī; countless

universes exist within His womb; as Paramātmā, the Master of material nature, He is the shelter of billions of souls. Dear mind, eternally worship this Śrī Nityānanda-chandra, the bestower of Gaura-Kṛṣṇa. [2]

yasyāṁśo vyuha-madhye vilasati paramavyomni saṅkarṣaṇākhyā
ātanvan śuddha-sattvaṁ nikhila-hari-sukhaṁ chetanaṁ līlayā cha
jīvāhaṅkāra-bhāvāspada iti kathitaḥ kutrachij-jīvaḥ yaḥ
śrī-nityānanda-chandraṁ bhaja bhaja satataṁ gaura-kṛṣṇa-pradaṁ tam [3]

In Paravyoma Vaikuṇṭha, He enjoys His pastimes expanding Himself into Saṅkarṣaṇ – renowned among the quadruple forms as Saṅkarṣaṇ, He bestows the happiness of transcendental pastimes of the Supreme Lord Hari upon those who live in pure goodness (*śuddha-sattva*); within a soul, He is present as the ego and sometimes performs His pastimes just like an ordinary soul. Dear mind, eternally worship this Śrī Nityānanda-chandra, the bestower of Gaura-Kṛṣṇa. [3]

yaśchādi-vyuha-madhye prabhavati sagaṇo mūla-saṅkarṣaṇākhyo
dvārāvatyāṁ tad-ūrdhve madhupuri vasati prābha-vākhyo vilāsaḥ
sarvāṁśī rāma-nāmā vrajapuri ramate sānujo yaḥ svarūpe
śrī-nityānanda-chandraṁ bhaja bhaja satataṁ gaura-kṛṣṇa-pradaṁ tam [4]

He resides in Dvārakā as the primary expansion Saṅkarṣaṇ together with His associates; above that, in Mathurā, He enjoys His pastimes as Prābha; and in Vrajapuri, He plays together with His creator, Lord Śrī Kṛṣṇa, as His elder brother Balarām, the origin of all incarnations of the Lord. Dear mind, eternally worship this Śrī Nityānanda-chandra, the bestower of Gaura-Kṛṣṇa. [4]

śrī-kṛṣṇa-premanāmā parama-sukha-mayaḥ kopyachintyaḥ padārtho
yad gandhāt sajjanaughā nigama-bahumataṁ mokṣam apy ākṣipanti
kaivalyaīśvarya-sevā-prada-gaṇa iti yasyāṅgataḥ premadātuḥ
śrī-nityānanda-chandraṁ bhaja bhaja satataṁ gaura-kṛṣṇa-pradaṁ tam [5]

Having got even the faintest scent of anything inconceivable related to the divine love for Śrī Kṛṣṇa, which bestows the greatest happiness, *sādhus* scornfully cast aside the liberation of merging with the Absolute that is corroborated by the Vedas – He is the giver of that divine love for Śrī Kṛṣṇa. Impersonal liberation and opulent service can

be attained through expansions of His expansions. Dear mind, eternally worship this Śrī Nityānanda-chandra, the bestower of Gaura-Kṛṣṇa. [5]

**yo bālye līlayaikaḥ parama-madhurayā chaikachakrānagaryām
mātā-pitror janānā-matha nija-suhṛdāṁ hlādayaś citta-chakram
tīrthān vabhṛāma sarvānupahṛta janako nyāsinā prārthitaś cha
śrī-nityānanda-chandraṁ bhaja bhaja satataṁ gaura-kṛṣṇa-pradaṁ tam** [6]

When He manifested His sweet childhood pastimes in Ekachakrā, He delighted the hearts of His parents, relatives and friends. When a *sannyāsī* came to His parents and begged them for Him, He travelled with him to all holy places. Dear mind, eternally worship this Śrī Nityānanda-chandra, the bestower of Gaura-Kṛṣṇa. [6]

**bhrāmaṁ bhrāmaṁ cha tīrthān yati-mukṣa-maṇi-mādhavendra-prasaṅgāt
labdhollāsaḥ pratikṣya prakaṭita-charitaṁ gaura-dhāmājagāma
śrī-gauraḥ śrīnivāsādibhir api yamāvāpālaye nandanasya
śrī-nityānanda-chandraṁ bhaja bhaja satataṁ gaura-kṛṣṇa-pradaṁ tam** [7]

As He travelled to various holy places, He met with the crest-jewel of all *sannyāsīs*, Śrīla Śrī Mādhavendra Purī. Feeling elated after his association, He arrived in Gaura Dhām and waited at the house of Nandan Āchārya for Gaurasundar and His associates (Śrīnivās and others) to reveal themselves to Him. Dear mind, eternally worship this Śrī Nityānanda-chandra, the bestower of Gaura-Kṛṣṇa. [7]

**prāptājño gaura-chandrādakhilajana-gaṇoddhāra-nāma pradāne
yaḥ prāpya dvau surāpau kali-kaluṣa-hatau bhrātarau brahma-daityau
gāḍha-prema-prakāśaiḥ kṛta-rudhira-vapuś chāpi tāv-ujjahāra
śrī-nityānanda-chandraṁ bhaja bhaja satataṁ gaura-kṛṣṇa-pradaṁ tam** [8]

In this Age of Kali, He received an order from Gaurachandra to deliver the whole world by bestowing the Holy Name and divine love to everyone. Although He was struck by two *brāhmaṇ* brothers (Jagāi and Mādhāi) – two drunkards ruined by the faults of Kali – and blood fell from His head, He delivered them by giving them very strong divine love. Dear mind, eternally worship this Śrī Nityānanda-chandra, the bestower of Gaura-Kṛṣṇa. [8]

sākṣād-gauro gaṇānām śīrasi yad avadhūtasya kaupīna-khaṇḍaṁ
saṁdharttuṁ chādideśāsava-yavana-vadhu-spr̥ṣṭa-dr̥ṣṭo 'pi vandyah
brahmādyānām apīti prabhu-parihṛtakānām api sveṣṭa-pīṭhaḥ
śrī-nityānanda-chandraṁ bhaja bhaja satataṁ gaura-kṛṣṇa-pradaṁ tam [9]

Śrī Gaurāṅga Mahāprabhu ordered His close associates to place on their heads a piece of loincloth of this greatest *avadhūt*. Even if He touches a drunk Muslim girl, He is forever worshipping for Brahmā and all other gods. Dear mind, eternally worship this Śrī Nityānanda-chandra, the bestower of Gaura-Kṛṣṇa. [9]

uddharttuṁ jñāna-karmādy-apahata-charitān-gaura-chandro yad āsau
nyāsaṁ kṛtvā tu māyā mṛgamanuṣṭavān grāhayan kṛṣṇa-nāma
tach-chhāyevānvadhāvat sthala-jala-gahane yo 'pi tasyeṣṭa-cheṣṭaḥ
śrī-nityānanda-chandraṁ bhaja bhaja satataṁ gaura-kṛṣṇa-pradaṁ tam [10]

When Śrī Gaurachandra showed the pastime of taking *sannyās* so that sophists, who had strayed from the right path as the result of their knowledge, material activities and other practices, could accept the Holy Name of Kṛṣṇa, Nityānanda Prabhu followed Him like a shadow by water, land, through forests – wherever He went. He fulfils all cherished desires of Śrī Gaurachandra. Dear mind, eternally worship this Śrī Nityānanda-chandra, the bestower of Gaura-Kṛṣṇa. [10]

śrī-rādhā-prema-lubdho divasa-nīśi-tadā-svāda-mattaika-līlo
gauro yañ-chādideśa svaparikara-vṛtaṁ kṛṣṇa-nāma pradātum
gauḍe 'bādhaṁ dadau yaḥ subhaga-gaṇa-dhanaṁ gaura-nāma prakāmaṁ
śrī-nityānanda-chandraṁ bhaja bhaja satataṁ gaura-kṛṣṇa-pradaṁ tam [11]

Intoxicated day and night tasting the nectar of Śrī Rādhā's divine love, Śrī Chaitanya Mahāprabhu ordered Śrī Nityānanda Prabhu to preach about the Holy Name and associates of Lord Śrī Kṛṣṇa. When Śrī Nityānanda Prabhu came to Gauḍa-deś (Bengal), He widely distributed Śrī Gaura's Holy Name, which is the priceless wealth of *sādhus*. Dear mind, eternally worship this Śrī Nityānanda-chandra, the bestower of Gaura-Kṛṣṇa. [11]

śrī-rādhā-kṛṣṇa-līlā-rasa-madhura-sudhāsvāda-śuddhaika-mūrtau
gaure śraddhām dṛḍhām bho prabhu-parikara-samrāt prayachchhādham 'smin
ullaṅghyāṅghriṁ hi yasyākhila-bhajana-kathā svapnavach chaiva mithyā
śrī-nityānanda-chandraṁ patita-śaraṇadaṁ gauradaṁ taṁ bhaje 'ham [12]

O Nityānanda Prabhu, the emperor among the Lord's associates! Please bestow upon this lowly soul strong faith in and devotion to Śrī Gaurāṅga, the embodiment of the sweet nectarean taste of ecstatic pastimes of Śrī Rādhā-Kṛṣṇa. If somebody dismisses Nityānanda Prabhu's lotus feet, all their desires and spiritual practices become a dream-like sham. I worship this Śrī Nityānanda-chandra, the giver of shelter for the fallen and the giver of Gaura. [12]

Śrī Śrī Nityānanda Aṣṭakam

(By Śrīla Vṛndāvan Dās Ṭhākura)

śarach-chandra-bhrāntiṁ sphurad-amala-kāntiṁ gaja-gatiṁ
hari-premonmattaṁ dhṛta-parama-sattvaṁ smita-mukham
sadā ghūrṇan-netraṁ kara-kalita-vetraṁ kali-bhidaṁ
bhaje nityānandaṁ bhajana-taru-kandaṁ niravadhi [1]

His holy face shames the exquisite beauty of the autumnal moon; His purest limbs emanate very enchanting lustre; He walks in a slow, leisurely gait resembling the majestic gait of an intoxicated elephant; He is always intoxicated with divine love for Lord Śrī Kṛṣṇa; He is the maintainer of the highest existence; He smiles gently; His agitated eyes always swiftly move here and there; He carries a beautiful rod in His holy hand; and He destroys all faults of Kali – I always worship this Nityānanda Prabhu, the root of the wish-fulfilling tree of devotion to Kṛṣṇa. [1]

rasanā-sāgāraṁ svajana-gaṇa-sarvasvam-atulaṁ
tadīyaika-prāṇa-pratima-vasudhā-jāhnavā-patim
sadā premonmādaṁ parama-viditaṁ manda-manasāṁ
bhaje nityānandaṁ bhajana-taru-kandaṁ niravadhi [2]

He is a repository of all possible ecstasy; He is devotees' life and soul – nobody in the whole three worlds can ever compare to Him; He is the dearest Lord of Śrī Vasudhā Devī's and Śrī Jāhnavā Devī's hearts, dearer to them than their own lives; He is always intoxicated with divine love; He absolutely unknown to those whose minds are plunged into vice – I always worship this Nityānanda Prabhu, the root of the wish-fulfilling tree of devotion to Kṛṣṇa. [2]

**śachī-sūnu-preṣṭhaṁ nikhila-jagad-iṣṭaṁ sukha-mayaṁ
kalau majjaj-jīvoddharaṇa-karaṇoddāma-karuṇam
harer vyākhyānāda vā bhava-jaladhi-garvonnati-haraṁ
bhaje nityānandaṁ bhajana-taru-kandaṁ niravadhi [3]**

He is very dear to Śrī Gaurāṅga; He spreads auspiciousness in the entire world; He is extremely joyful; there is no limit to the mercy He bestows in the Age of Kali to deliver the souls ruined by sin; by preaching about the congregational chanting of the Holy Names, He diminished the pride of the impassable ocean of material existence – in other words, He has shown the way how to effortlessly cross over this vast ocean of material life – I always worship this Nityānanda Prabhu, the root of the wish-fulfilling tree of devotion to Kṛṣṇa. [3]

**aye bhrātar nṛṇāṁ kali-kaluṣiṇāṁ kim nu bhavitā
tathā prāyaścittaṁ rachaya yad-anāyāmata ime
vrajanti tvām itthaṁ saha bhagavatā mantrayati yo
bhaje nityānandaṁ bhajana-taru-kandaṁ niravadhi [4]**

'Dear Brother! Where are the sinful souls of Kali-yuga to go? Please show them the way by which they can come to Your holy feet' – He spoke and reasoned like this with the Supreme Lord Śrī Gaura; I always worship this Nityānanda Prabhu, the root of the wish-fulfilling tree of devotion to Kṛṣṇa. [4]

**yatheṣṭaṁ re bhrātaḥ! kuru hari-hari-dhvānam anīsaṁ
tato vaḥ saṁsārāmbudhi-taraṇa-dāyo mayi laget
idaṁ bāhu-sphoṭair aṭati raṭayan yaḥ pratigṛhaṁ
bhaje nityānandaṁ bhajana-taru-kandaṁ niravadhi [5]**

'Brothers! Always chant the prescribed number of the Holy Names of the Lord, then I will take the responsibility for taking you all across this ocean of material existence' – waving His arms fervently, He kept saying this as He wandered house to house. I always worship this Nityānanda Prabhu, the root of the wish-fulfilling tree of devotion to Kṛṣṇa. [5]

**balāt saṁsārāmbhonidhi-haraṇa-kumbhodbhavam aho
satām śreyaḥ sindhunnati-kumuda-bandhuṁ samuditaṁ
khala-śreṇī-sphūrjjat-timira-hara-sūrya-prabham ahaṁ
bhaje nityānandaṁ bhajana-taru-kandaṁ niravadhi [6]**

Lo! Born from a pitcher in the form of Agastya, He drank up the ocean of material existence, relieving thus *sādhus* (in other words, He easily delivers devotees of the Lord); He arises as the Moon to make the ocean of all-auspiciousness swell and overflow for all souls (in other words, He bestows auspiciousness upon *jīva* souls in the form of Aśeṣa); like the Sun, He destroys the darkness of sins of all wicked souls (in other words, He destroys the sins of all sinners) – I always worship this Nityānanda Prabhu, the root of the wish-fulfilling tree of devotion to Kṛṣṇa. [6]

**naṭantaṁ gāyantaṁ harim anuvadantaṁ pathi pathi
vrajantaṁ paśyantaṁ svam api na dayantaṁ jana-gaṇam
prakurvantaṁ santam sakaruṇa-drg-antaṁ prakalanād
bhaje nityānandaṁ bhajana-taru-kandaṁ niravadhi [7]**

He roams around, dancing, chanting, singing, '*Hari bol!*' and glancing mercifully upon His own devotees chanting the Holy Name; He looks at all pious souls with merciful eyes – I always worship this Nityānanda Prabhu, the root of the wish-fulfilling tree of devotion to Kṛṣṇa. [7]

**subibhrāṇaṁ bhrātuh kara-sarasijaṁ komalataraṁ
mitho vaktrālokoḥchhvalita-paramānanda-hṛdayam
bhramantaṁ mādhyair ahaha! madayantaṁ pura-janān
bhaje nityānandaṁ bhajana-taru-kandaṁ niravadhi [8]**

Holding Śrī Gaurāṅga by His very soft lotus hands, He became filled with deep joy as both Lords beheld each others' moon-like faces; He walked in all four directions, uplifting and rousing local residents with His indescribably sweetness – I always worship this Nityānanda Prabhu, the root of the wish-fulfilling tree of devotion to Kṛṣṇa. [8]

**rasānāmādhārāṁ rasika-vara-sad-vaiṣṇava-dhanaṁ
rasāgāraṁ sāraṁ patita-tati-tāraṁ smaraṇataḥ
paraṁ nityānandāṣṭakam idam apūrvaṁ paṭhati yas-
tad-aṅghri-dvandvābajaṁ sphūratu nitarāṁ tasya hṛdaye [9]**

He bestows all mellows of devotional mood; He is the treasure of devotees who relish ecstatic devotional moods; He is a repository of all spiritual ecstasy; He is the quintessence of all three worlds; all sinners become purified just by remembering Him – the holy lotus feet of this Nityānanda Prabhu, who are very hard to attain, will manifest very beautifully in the hearts of those who study this extremely high, extraordinary poem about Him.

ŚRĪMAN MAHĀPRABHU-VANDANĀ

Prayers to Śrī Śrīman Mahāprabhu from *Śrīmad Bhāgavatam*

dhyeyaṁ sadā paribhava-ghnam abhīṣṭa-dohaṁ
tīrthāspadaṁ śiva-viriñchi-nutaṁ śaraṇyam
bhṛtyārṭti-haṁ praṇata-pāla-bhavābdhi-potaṁ
vande mahāpuruṣa te charaṇāravindam

O maintainer of surrendered souls! O Supreme Personality! O great soul (who performs the pastimes of a great devotee)! You are the only object of eternal meditation for pure souls; You destroy souls' illusion; You are a wish-fulfilling tree, a shelter of all devotees; You are worshipped by Śiva (Śrī Advaita Āchārya) and Brahmā (Haridās Ṭhākura); You are the ultimate refuge for all creation; You destroy devotees' miseries (offences to the Holy Name, etc.); and You are the only boat that can take us across the ocean of material existence. I bow down at Your holy lotus feet.

tyaktvā su-dustya-ja-surepsita-rājya-lakṣmīm
dharmiṣṭha ārya-vachasā yad-agād-araṇyam
māyā-mṛgaṁ dayitayepsitam anvadhāvad
vande mahāpuruṣa te charaṇāravindam

O Supreme Lord! Mahā-Lakṣmī (Viṣṇupriyā Devī), Your own personal opulence (Your inseparable, non-different potency), is more difficult to leave than one's own self, and her merciful glance is sought after even by gods, but You left her opulence and showed the pastime of taking *sannyās* just to make sure that the word of a *brāhmaṇ* who cursed You is kept. Externally, You practised as an *āchārya*, following all rules and regulations of devotional practice. To distribute devotion to the Lord, You travelled (to North and South India) bestowing upon everyone an opportunity to come in touch with Your holy feet: approaching

people immersed in material life, who run after illusion in search of illusory fulfilment (pursuers of material desires, enjoyers, renunciates, atheistic sophists, lowly scholars, etc.), You showered great mercy upon them and submerged those souls burning in the wild forest-fire of material existence into the ocean of divine love for Lord Kṛṣṇa. I bow down at Your holy lotus feet.

**iti dvāpara urv-īśa-stuvanti jagad-īśvaram
nānā-tantra-vidhānena kalāv api tathā śṛṇu
kṛṣṇa-varṇaṁ tvīṣākṛṣṇaṁ sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prayair yajanti hi su-medhasaḥ**

This is how people worship the Lord in Dvāpar-yuga. Now hear about the rules of worshipping the Lord in Kali-yuga according to scriptural evidence. Very intelligent people engage in *saṅkīrtana-yajña* (congregational chanting of the Holy Name) to worship the Supreme Lord who always chants the Name of Kṛṣṇa, who possesses non-black (golden) lustre, and who is surrounded by His various associates and weapons.

— — —

**nindantaṁ pulakotkareṇa vikasan-nīpa-prasūnach-chhaviṁ
prodhvī-kṛtya bhuja-dvayaṁ hari-harīty-uchchhair-vadantaṁ muhuḥ
nṛtyantaṁ drutam-aśru-nirjhara-chayaiḥ siñchantam ūrvī-talaṁ
gāyantaṁ nija-pārṣadaiḥ parivṛtaṁ śrī-gaurachandraṁ numaḥ**

(By Śrīla Prabodhānanda Sarasvatī)

As Mahāprabhu became completely intoxicated, relishing the nectar of Śrīmatī Rādhārāṇī's divine mood, all hair on His body stood on end and thus His divine form would look just like a *kadamba* flower. Raising His arms and pointing towards Goloka, He would walk about and cry, 'Hari! Hari! Hari bol! Hari bol!' When He danced, the ground would become moist from the tears falling from His lotus eyes. He is surrounded by His associates – Śrīman Nityānanda Prabhu, Śrī Gadādhara Paṇḍit, Śrī Advaita Āchārya, Śrīvās Paṇḍit, Nāmāchārya Haridās Thākura, Śrī Mukunda, Śrī Murāri Gupta and others. All devotees would wander

throughout the length and breadth of Śrī Nabadwīp Dhām together with the Lord. We bow in obeisance at the holy lotus feet of this Śrī Gaurachandra.

Morning Song (Prabhāti Gīti)

kali-kukkura-kadana yadi chāo he
kali-yuga-pāvana, kali-bhaya-nāśana,
śrī-śachī-nandana-gāo he [1]

If you want to slay the dog Kali, the destroyer of religion, chant the Name of Śrī Śachīnandan, the saviour in the Age of Kali and the destroyer of the fear of Kali.

gadādhara-mādana, nitāi-era prāṇa-dhana,
advaitera prapūjita gorā
nimāi viśvambhara, śrīnivāsa-īśvara,
bhakta-samūha-chitta-chorā [2]

He is Gadādhara's joy, Nitāi's life and treasure, and Advaita's worshippable Gorā. He is also known as Nimāi and Viśvambhar, the maintainer of the universe. He is Śrīvās's Lord. He a thief who steals devotees' hearts.

nadīyā-śaśa-dhara, mājāpura-īśvara,
nāma-pravartana-śūra
gṛhī-jana-śikṣaka, nyāsi-kula-nāyaka,
mādhava-rādhā-bhāva-pūra [3]

He is the moon of Nadia, the Lord of Mājāpur, and the inaugurator of *harināma-saṅkīrtan*. He is the teacher of householders and the leader of *sannyāsīs*. He is Mādhav, replete with Rādhā's heart.

sārvabhauma-śodhana, gajapati-tāraṇa,
rāmānanda-poṣaṇa-vīra
rūpānanda-varadhana, sanātana-pālana,
haridāsa-modana-dhīra [4]

He is the purifier of Sārvabhauma Bhaṭṭāchārya and the deliverer of Mahārāj Pratāparudra. He is the hero nourishing Rāmānanda Rāy. He increases Śrīla Rūpa Goswāmī's happiness and takes care of Śrīla Sanātan Goswāmī. Firm and poised by nature, He is the delight of Haridās Ṭhākura.

**vraja-rasa-bhāvana, duṣṭa-mata-śātana,
kapaṭi-vighātana-kāma
śuddha-bhakta-pālana, śuṣka-jñāna-tāḍana,
chhala-bhakti-dūṣaṇa-rāma [5]**

He is the originator of the devotional mellows of Vraja and the witherer of all evils. He passionately removes all deceit. He takes care of His pure devotees and drives away dry knowledge. He delights in refuting bogus devotion.

— — —
**jīva jāga jīva jāga gorāchāḍa bale
kata nidrā yāo mājā piśāchira kole [1]**

‘Wake up, soul! Wake up, soul!’ says Gorāchāḍ (Golden Moon). ‘How long are you going to sleep in the lap of this witch Mājā?’

**bhajiba baliyā ese saṁsāra bhitare
bhuliyā rahile tumi avidyāra bhare [2]**

‘Forgetting that you came to this world saying, “I will serve You,” you carried on living in ignorance.’

**tomāre laite āmi hainu avatāra
āmi binā bandhu āra ke āchhe tomāra [3]**

‘I have come for you to this world! What other friend do you have except Me?’

**enechhi auṣadhi mājā nāśibāra lāgi
harināma mahā-mantra lao tumi mājā [4]**

‘I have brought you the remedy against Mājā – pray and accept this *mahā-mantra* of the Holy Name.’

**bhakativinoda prabhura charaṇe paḍiyā
sei harināma (mahā) mantra laila māgiyā [5]**

Falling at the Lord's holy feet, Bhaktivinod prayed for and accepted this *mahā-mantra* of the Holy Name.

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Dawn Kīrtan (Aruṇa Udaya Kīrtan)

udila aruṇa pūrava bhāge,
dvija-maṇi gorā amani jāge,
bhakata samūha laiyā sāthe,
(gora) gelā nagara-vrāje

tāthai tāthai bājala khola,
ghana ghana tāhe jhājera rola,
preme ḍhala ḍhala sonāra aṅga,
(gorāra) charaṇe nūpura bāje [1]

When the sun arose in the east, the jewel of the twice-born Gorā awoke on His own. Taking devotees along, He went for a walk in town. The drums beat, 'Dun-dun, dun-dun,' and the cymbals played along, 'Clang-clang, clang-clang.' Overcome by divine love, Gorā swung His golden limbs to and fro, ankle-bells tinkling on His feet.

mukunda mādharma yādava hari,
balare balare vadana bhari',
michhe nidavaśe gelare rāti,
divasa śarīra-sāje

emana durlabha mānava-deha,
pāiyā ki kara bhāvanā keha,
ebe nā bhajile yaśodā-suta,
charama paḍibe lāje [2]

‘Mukunda! Mādhav! Yādav! Hari!’ – chant and chant these Names of the Lord without restraint. You have wasted nights on sleep and days on dressing this body! You have got such a rare human body, but do you ever think what you have got it for? If you do not worship the son of Mother Yaśodā now, you will regret it when the end comes.

udita tapana haile asta,
dina gela bali’ haibe vyasta,
tabe kena ebe alasa hai’,
nā bhaja hṛdaya-rāje
jīvana anitya jānaha sāra,
tāhe nānā-vidha vipada bhāra
nāmāśraya kari’ yatane tumi,
thākaha āpana kāje [3]

The sun has risen, but when it sets, you will worry that the day is gone – then why are you still dawdling? Why do you not worship the King of your heart? You must know the main truth that this life is not eternal and full of various dangers. Carry on your life but try your best to take shelter in the Holy Name.

kṛṣṇa-nāma-sudhā kariyā pāna,
juḍāo bhakativinoda-prāṇa,
nāma binā kichhu nāhika āra,
chaudda bhuvana mājhe
jīvera kalyāṇa sādhana-kāma,
jagate āsi’ e madhura nāma
avidyā-timira-tapana-rūpe
hṛd-gagane virāje [4]

Drink the nectar of Kṛṣṇa’s Name and soothe Bhaktivinod’s soul. Except for the Holy Name, there is nothing in all fourteen worlds. Coming to this world for *jīva* souls’ benefit, this sweet Name exists in the sky of your heart as the ignorance-dissipating sun.

— — —

(By Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj)

jaya śachī-nandana, sura-muni-vandana,
bhava-bhaya-khaṇḍana jaya he
jaya hari-kīrtana, nartanā vartana,
kali-mala-kartana jaya he [1]

All glory to Śachi's son, who is worshipped by demigods and sages and who destroys all fear of material existence! Glory to Him! He inaugurated the dancing and chanting of the Lord's Names and removed the contamination of Kali! Glory to Him!

nayana-purandara, viśvarūpa sneha-dhara,
viśvambhara viśvera kalyāṇa
jaya lakṣmī-viṣṇupriyā, viśvambhara-priya-hiyā,
jaya priya kiṅkara īśāna [2]

He is the King of everyone's eyes, He is affectionate to His brother, Viśvarūp, and He maintains the whole world bestowing benediction onto all creation. Glory to Śrī Lakṣmīpriyā Devī and Śrī Viṣṇupriyā Devī, who are dear to Viśvambhar's heart! Glory to His dear servant Īśān!

śrī-sītā-advaita-rāya, mālinī-śrīvāsa jaya,
jaya chandraśekhara āchārya
jaya nityānanda rāya, gadādhara jaya jaya,
jaya haridāsa nāmāchārya [3]

Glory to Śrī Sītā and Śrī Advaita! Glory to Mālinī and Śrīvās! Glory to Chandraśekhara Āchārya! Glory to Nityānanda Rāy! Glory to Gadādhara! Glory to the *nāmāchārya*, Haridās Ṭhākura!

murāri mukunda jaya, premanidhi mahāśaya,
jaya yata prabhu pāriṣada
vandi sabākāra pāya, adhamere kṛpā haya,
bhakti sapārṣada-prabhupāda [4]

Glory to Murāri, Mukunda and Premanidhi (Puṇḍarik Vidyānidhi)! Glory to all associates of the Lord! I am offering obeisances at everyone's feet and praying that they may mercifully grant this lowly soul devotion to the holy feet of my Master and all His associates.

**śrī-kṛṣṇa-chaitanya prabhu jīve dayā kari’
svapārṣada svīya dhāma saha avatari [1]**

Bestowing His mercy on *jīva* souls, Śrī Kṛṣṇa Chaitanya Mahāprabhu descends with His associates and abode.

**atyanta durlabha prema karibāre dāna
śikhāya śaraṇāgati bhakatera prāṇa [2]**

To distribute the rarest form of divine love, He teaches surrender, which is the life and soul of devotees.

**dainya, ātma-nivedana, goptrtve varaṇa
‘avaśya rakṣibe kṛṣṇa’—viśvāsa pālana [3]**

(1) Humility, (2) self-submission, (3) accepting that the Lord is your maintainer, (4) keeping faith that ‘Krishna will certainly protect’.

**bhakti-anukūla mātṛa kāryera svikāra
bhakti-pratikūla bhāva-varjanāṅgikāra [4]**

(5) Accepting only what is favourable to devotion and (6) rejecting what is unfavourable to devotion.

**ṣaḍ-aṅga śaraṇāgati haibe yāhāra
tāhāra prārthanā śune śrī-nanda-kumāra [5]**

Lord Kṛṣṇa hears the prayers of those who surrender to Him in these six ways.

**rūpa-sanātana-pade dante tṛṇa kari’
bhaktivinoda paḍe dui pada dhari’ [6]**

With a straw between his teeth, Bhaktivinod falls before Rūpa and Sanātan, clasping their feet.

**kāḍiyā kāḍiyā bale, āmi ta’ adhama
śikhāye śaraṇāgati karahe uttama [7]**

Crying bitterly, he prays, ‘I am a wretched soul! Please grant me the highest qualification by teaching me surrender.’

— — —

**śrī kṛṣṇa chaitanya prabhu dayā kara more
tomā binā ke dayālu jagat mājhare [1]**

O Śrī Kṛṣṇa Chaitanya Mahāprabhu! Please be merciful to me. Other than You, who is there to bestow mercy in this world?

**patita-pāvana-hetu tava avatāra
mo-sama patita prabhu nā pāibe āra [2]**

You descended to save fallen souls. O Lord, You will not find another soul as fallen as I am.

**hā hā prabhu nityānanda premānanda sukhī
kṛpāvalokana kara āmi baḍa duḥkhī [3]**

O Nityānanda Prabhu! You are overjoyed with divine love, but I am very sad – please cast Your merciful glance upon me.

**dayā kara sītā-pati advaita gosāñi
tava kṛpā-bale pāi chaitanya nitāi [4]**

O Advaita Gosāñi, the master of Sītā Ṭhākurañi! Please be merciful to me. By your mercy, I can come to Chaitanya and Nitāi.

**gaura prema-maya tanu paṇḍita gadādhara
śrīnivāsa haridāsa dayāra sāgara [5]**

O Gadādhara Paṇḍit, the very personification of divine love for Śrī Gaura! O Śrīvās Paṇḍit and Haridās Ṭhākura, two oceans of mercy!

**hā hā svarūpa sanātana rūpa raghunātha
bhaṭṭa-yuga śrī-jīva hā prabhu lokanātha [6]**

O Svarūp, Sanātan, Rūpa, Raghunāth, Raghunāth Bhaṭṭa, Gopāl Bhaṭṭa and Śrī Jīva! O Lokanāth Prabhu!

**dayā kara śrī-āchārya prabhu śrīnivāsa
rāmachandra-saṅga māge narottama dāsa [7]**

O Śrīnivās Āchārya Prabhu, please be merciful to me. Narottam Dās is praying for the association of Rāmachandra Kavirāj.

**dayā kara prabhupāda śrī-gaura-prakāśa
tava jana kṛpā māge ei adhama dāsa [8]**

O Śrīla Prabhupād, manifestation of Śrī Gaura! Please be merciful to me. This lowly servant prays for your associates' mercy.

**kabe śrī chaitanya more karibena dayā
kabe āmi pāiba vaiṣṇava-pada-chhāyā [1]**

When will Śrī Chaitanya (my *chaitya-guru*) be merciful to me? When will I come in the shade of Vaiṣṇavs' feet?

**kabe āmi chhāḍiba e viṣayābhimāna
kabe viṣṇu-jane āmi kariba sammāna [2]**

When will I give up this mundane ego? When will I give honour to the Lord's devotees?

**gala-vastra kṛtāñjali vaiṣṇava-nikaṭe
dante tṛṇa kari' dāḍāiba niṣkapāṭe [3]**

I will stand before a Vaiṣṇav sincerely, with a cloth around my neck and joined palms, holding a straw between my teeth.

**kāḍiyā kāḍiyā jānāiba duḥkha-grāma
saṁsāra anala haite māgiba viśrāma [4]**

Weeping, I will tell Vaiṣṇav Ṭhākura about my miserable life and pray to him for respite from the fire of material existence.

**śuniyā āmāra duḥkha vaiṣṇava ṭhākura
āmā' lāgi' kṛṣṇe āvedibena prachura [5]**

Hearing about my sorrow, worshippingable Vaiṣṇav Ṭhākura will ardently pray to Kṛṣṇa on my behalf.

**vaiṣṇavera āvedane kṛṣṇa dayāmaya
e hena pāmara prati habena sadaya [6]**

Hearing Vaiṣṇav Ṭhākura's appeal, merciful Lord Kṛṣṇa will take pity on this wretched sinner.

vinodera nivedana vaiṣṇava charaṇe
kṛpā kari’ saṅge laha ei akiñchane [7]

Bhaktivinod prays at the holy feet of Vaiṣṇavs: ‘Please take this destitute soul with you.’

— — —

gaurāṅgera duṭi pada, yāra dhana sampada,
se jāne bhakati rasa-sāra
gaurāṅgera madhura-līlā, yāra karṇe praveśilā,
hṛdaya nirmala bhela tāra [1]

Those whose wealth and treasure is Śrī Gaurāṅga’s feet know the excellence of devotional ecstasy. When Gaurāṅga’s sweet pastimes enter one’s ears, their heart becomes pure.

ye gaurāṅgera nāma laya, tāra haya premodaya,
tāre muñi yāi balihārī
gaurāṅga-guṇete jhure, nitya-līlā tāre sphure,
se jana bhakati-adhikārī [2]

When one chants Gaurāṅga’s Name, divine love arises in them. It is beyond description! Eternal pastimes of Lord Gaurāṅga are revealed to those who shed tears upon hearing about His glory – such persons are qualified for devotion.

gaurāṅgera saṅgi-gaṇe, nitya-siddha kari māne,
se yāya vrajendra-suta-pāśa
śrī-gauḍa-maṇḍala-bhūmi, yebā jāne chintāmaṇi,
tāra haya vraja-bhūme vāsa [3]

Those who consider Gaurāṅga’s associates to be eternally liberated perfected souls reach Kṛṣṇa, the Son of the King of Vraja; and those who always think about Śrī Gauḍa Maṇḍal reside in Vraja.

gaura-prema-rasārṇave, se taraṅge yebā ḍube,
se rādhā-mādhava-antaraṅga
gṛhe vā vanete thāke, ‘hā gaurāṅga’ bale ḍāke,
narottama māge tāra saṅga [4]

Those who dive into the waves rising in the ocean of divine love for Gaura are intimate associates of Rādhā-Mādhav. No matter whether the person lives in a house or a forest, whoever calls out to Gaurāṅga, Narottam begs for their association.

— — —
avatāra sāra, gorā avatāra,
 kena nā bhajili tāre,
kari' nīre vāsa, gela nā piyāsa,
 āpana karama phere [1]

Gorā *avatār* is the best of *avatārs*. Why haven't you worshipped Him? Although you live right in water, your thirst does not go away – you have got yourself in a scrape due to your own actions.

kaṇṭakera taru, sadāi sevili (mana),
 amṛta pā'bāra āśe
prema-kalpa-taru, śrī-gaurāṅga āmāra,
 tāhāre bhāvili viṣe [2]

(Dear mind,) hoping to get nectar, you have been chewing thorny wood, mistaking the blood in your mouth for nectar. My Śrī Gaurāṅga is a wish-fulfilling tree of divine love, but you thought that He was poison.

saurabhera āśe, palāśa śūkili (mana),
 nāsāte paśila kiṭa
'ikṣu-daṇḍa' bhāvi', kāṭha chuṣili (mana),
 kemane pāibi miṭha [3]

(Dear mind,) seeking pleasant fragrance, you have been smelling the odourless *palāśa* flower and only insects have entered your nose. (O mind,) you have been sucking dry wood, thinking it was sugar cane. How can you feel any sweet taste like that?

'hāra' baliyā, galāya parili (mana),
 śamana kiṅkara sāpa
'śītala' baliyā, āguna pohāli (mana),
 pāili bajara-tāpa [4]

(Dear mind,) taking it for a necklace, you have been wearing a serpent, death's servant, around your neck. (Dear mind,) thinking it would cool you, you have embraced fire and received deep burns.

saṁsāra bhajili, śrī-gaurāṅga bhulili,
nā śunili sādhura kathā
ihā-parakāla, dukāla khoyāli (mana),
khāili āpana māthā [5]

Worshipping your material life, you forgot Śrī Gaurāṅga and never listened to *sādhus'* words. (O mind,) you have wasted both this and next life – you have been simply 'eating' your own head (ruining your own life).

— — —

kali-ghora-timire, garasala jaga-jana,
dharama karama bahu dūra
asādhane chintāmaṇi, vidhi milāola āni,
gorā baḍa dayāla ṭhākura [1]

The people of this world are swallowed by the dismal darkness of Kali. Religion and pious deeds are now pushed far away. But Providence has brought an unprecedented touchstone, the greatly merciful Lord Gorā.

bhāi re bhāi! gorā guṇa kahana nā yāya
kata śata-ānana, kata chatur-ānana,
varaṇiyā ora nāhi pāya [2]

Brother! Brother! It is impossible to describe this Gorā! Even when all hundred-headed and all four-headed Lord Brahmās try to describe Him, they cannot get it right.

chāri-veda ṣaḍa-daraśana, kari adhyayana,
se yadi gaurāṅga nāhi bhaje,
vṛthā tāra adhyayana, lochana bihīna jana,
darapaṇe andhe kibā kāje [3]

Even if you read all four Vedas and study the six religions of India but do not worship Gaurāṅga, all your studies are futile. What use is a mirror to a man without eyes?

veda vidyā dui, kichhui nā jānata,
se yadi gaurāṅga jāne sāra
nayanānande bhane, sei ta sakali jāne,
sarva-siddhi kara-tale tāra [4]

You may not know anything about the Vedas and may not have any knowledge at all. Nayanānanda says that those who know that Gaurāṅga is all-in-all know everything – they have all perfections on the palm of their hand.

— — —
yadi gaura nā ha'ta, tabe ki haita,
kemane dharitām de
rādhāra mahimā, prema-rasa-sīmā,
jagate jānāta ke? [1]

If Gaura had not come, what would have happened? How would we have lived? Who would have revealed to the world Rādhā's glory and the acme of Her ecstatic divine love?

madhura vṛndā, vipina-mādhurī,
praveśa chāturī sāra
varaja-yuvatī, bhāvera bhakati,
śakati haita kāra? [2]

Who would have had the great expertise required to enter into the sweet forests of Vṛndāvan? Who would have shown the power of Vraja *gopīs'* ecstatic devotion?

gāo punaḥ punaḥ, gaurāṅgera guṇa,
sarala kariyā mana
e bhava-sāgare, emana dayāla,
nā dekhiye eka-jana [3]

Sing Gaurāṅga's glories again and again. Try to be simple-hearted. In the ocean of this material world, no one has ever seen anyone as merciful.

(āmi) gaurāṅga baliyā, nā genu galiyā,
 kemane dharinu de
vāsura-hiyā, pāśāṇa diyā,
 (vidhi) kemane qadiyāchhe [4]

But when I take Gaurāṅga's Name, nothing melts in me! How can I live like this?! How is it that Providence has made Vāsu's heart out of stone?

bimala hema-jini, tanu anupama re!
tāhe śobhe nānā phula-dāma
kadamba keśara jini, ekaṭī pulaka re!
tāra mājhe bindu bindu ghāma [1]

His figure defeats pure gold! Various flower garlands adorn Him, highlighting His beauty, and in His ecstatic thrill, the hairs on His body standing erect defeat the beautiful stamens of *kadamba* flowers! His body is covered with drops of perspiration.

jini' mada-matta hāti, gamana manthara ati,
bhāvāveśe ḍhuli ḍhuli yāya
aruṇa-vasana chhabi, jini prabhātera rabi,
gaurā-aṅge laharī khelāya [2]

His slow, leisurely gait defeats the majestic walk of a mad elephant. Overcome with divine love, He swoons with ecstasy. The beauty of His crimson garments defeats the beauty of the morning sun. And there are ecstatic waves playing within His golden limbs.

chalite nā pāre gorā-, chāḍa gōsāñi re,
balite nā pāre ādha-bola
bhāvēte āveśa haiyā, hari hari bolāiyā,
āchandāle dhari' deya kola [3]

Lo! Gorāchāḍ cannot go any further now! He cannot talk, uttering only some half-words. Deeply overcome by ecstasy and chanting, 'Hari! Hari!' He catches hold of the lowest of men and embraces them.

e sukha-sampada-kāle, gorā nā bhajinu hele,
hena pade nā karinu āśa
śrī-kṛṣṇa-chaitanya-chandra, ṭhākura śrī-nityānanda,
guṇa gāya vṛndāvana dāsa [4]

It is my great loss that at the time of this happy news I did not worship Gorā, did not aspire for such merciful lotus feet. Thus Vṛndāvan Dās is singing the glories of Śrī Kṛṣṇa Chaitanya-chandra and Śrī Nityānanda Ṭhākur.

hā hā kabe gaura-nitāi
e patita jane, uru kṛpā kari',
dekhā dibe duṭi bhāi [1]

O when will the two brothers, Gaura and Nitāi, shower abundant mercy on this fallen soul and let me see Them?

dūhu-kṛpā-bale, navadvīpa dhāme,
dekhība vrajera śobhā
ānanda sukhada, kuñja manohara,
heriba nayana-lobhā [2]

By their mercy, I will see the beauty of Vraja in Nabadwīp Dhām. I will greedily behold the charming, joyous grove Sukhada Kuñja.

tāhāra nikaṭe, śrī-lalitā-kuṇḍa,
ratna-vedī kata śata
yathā rādhā-kṛṣṇa, līlā vistāriyā,
viharena avirata [3]

By its side is Śrī Lalitā Kuṇḍa with hundreds of jewelled thrones where Rādhā and Kṛṣṇa enjoy Their uninterrupted, liberal pastimes.

sakhī-gaṇa yathā, līlāra sahāya,
nānā sevā-sukha pāya
e dāsī tathāya, sakhīra ājñāte,
kārye iti uti dhāya [4]

Their girlfriends come to happily do various services to assist Their pastimes, and this maidservant will run here and there to carry out their orders.

mālatīra mālā, gāthiyā āniba,
diba tabe sakhī-kare
rādhā-kṛṣṇa-gale, sakhī parāibe,
nāchiba ānanda-bhare [5]

I will make *mālatī* garlands and bring them to Their *sakhīs* – they will put them on Rādhā's and Kṛṣṇa's necks. Overcome with joy, I will begin to dance.

— — —

bhāire! bhaja gorāchādera charaṇa
e tina bhuvane āra, dayāra ṭhākura nāi,
gorā baḍa patita-pāvana [1]

Brother! Worship Gorāchāḍ's holy feet. No one in these three worlds is as merciful as He (He is a worshippingable personification of mercy). Gorā is a great saviour of the fallen.

hena avatāre yāra, nahile bhakati-leśa,
bala tāra ki habe upāya
rabira kiraṇe yāra, ākhi parasanna naila,
vidhātā vañchita bhela tāya [2]

If you do not have even a trace of devotion to such an incarnation of the Lord, then, tell me, how will you ever get relief? It is the same as having eyes but not relishing the rays of the sun – you must have been cheated by Providence.

hema-jalada-kāya, prema-dhārā bariṣaya,
karuṇā-maya avatāra
gorā hena prabhu peye, ye jana śītala naila,
ki jāni kemana mana tāra [3]

His body is like a golden rain cloud showering divine love. This incarnation is very merciful. If, having got such a Lord as Gorā, you do not feel any cooling relief, then I do not know what kind of heart you have.

kali-bhava-sāgare, nija nāma bhelā kari',
āpane gaurāṅga kare pāra
tabe ye ḍubiyā mare, ke tāre uddhāra kare,
e premāndera parihāra [4]

In this ocean of degraded existence, Gaurāṅga has made a raft of His own Holy Names and personally takes everyone across. But if you are still drowning and dying, ignoring this divine love and the happiness it brings, who will rescue you?

— — —

kabe āhā gaurāṅga baliyā
bhojana śayane, dehera yatane,
chhāḍiba virakta hañā [1]

When will I chant, 'O Gaurāṅga!' and stop worrying about eating, sleeping and this body, becoming annoyed with it all?

navadvīpa-dhāme, nagare nagare,
abhimāna parihari'
dhāma-bāsi-ghare, mādhuکاری la'ba,
khāiba udara bhari' [2]

Leaving ego, I will roam the towns of Nabadwīp Dhām. To fill my stomach, I will eat whatever alms I get at *dhām-bāsis'* houses.

duramati ati, patita pāṣaṇḍī,
prāṇe nā mārila kāre
harināma diye, hṛdaya śodhila,
yāchi giyā ghare ghare [2]

He did not kill anybody, not even those who were extremely wicked or fallen heretics. Rather, He went begging house to house, distributing the Holy Name and purifying everyone's hearts.

bhava-viriñchira, vāñchhita ye prema,
jagate phelila ḍhāli
kāṅgale pāiye, khāila nāchiye,
bājāiye karatāli [3]

He lavishly threw all around the world the divine love that even Lord Śiva and Lord Brahmā aspire after. Surrounded by poor, helpless souls, He simply danced and clapped His hands.

hāsiye kṛādiye, preme gaḍāgaḍi,
pulake vyāpila aṅga
chaṇḍāle brāhmaṇe, kare kolākuli,
kabe vā chhila e raṅga [4]

Laughing, crying, rolling on the ground overflowing with divine love, He would spread His legs and arms, hairs on His body standing on end. He would embrace the lowliest of men and *brāhmaṇs*. When did all this joy take place?!

ḍākiye hākiye, khola-karatāle,
gāiye dhāiye phire
dekhīyā śamana, tarāsa pāiye,
kapāṭha hānila dvāre [5]

Calling out and shouting, He ran around singing to the sounds of drums and *karatāls*. Seeing this, even Yamarāj felt scared and quickly shut his door.

e tina bhuvana, ānande bharila,
uṭhila maṅgala-sora

**kahe premānanda, emana gaurāṅge,
rati nā janmila mora [6]**

The whole three worlds became filled with joy, and there arose an tumult of auspiciousness. Premānanda says, 'But I have not got any attachment to this Gaurāṅga!'

**gāya gorā madhura svare
hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare [1]**

Gorā sings sweetly: '*Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare.*'

**gṛhe thāka, vane thāka, sadā 'hari' bale' ḍāka
sukhe duḥkhe bhulo nāka, vadane harināma kara re [2]**

Whether you live at home or in a forest, always call out to the Supreme Lord. In happiness and in sadness, do not forget it: loudly chant the Lord's Names.

**māyā-jāle baddha ha'ye, āchha michhe kāja la'ye
ekhana-o chetana peye, rādhā-mādhava-nāma bala re [3]**

Bound in Māyā's net, you waste your time on useless work. While you are still conscious, chant Rādhā-Mādhav's Names!

**jīvana haila śeṣa, nā bhajile hṛṣīkeśa
bhaktivinod-upadeśa, eka-bāra nāma-rase mātā re [4]**

Your life has come to an end, but you have not served Lord Hṛṣīkeś. Here is Bhaktivinod's advice: let the nectar of the Holy Name take over you just once.

gāya gorāchāda jīvera tare

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare

hare rāma hare rāma rāma rāma hare hare [1]

Gorāchād sings for all souls: '*Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare.*'

eka-bāra bala rasanā uchchaiḥsvare

nandera nandana, yaśodā-jīvana,

śrī-rādhā-ramaṇa prema-bhare [2]

'May your tongue just once pronounce loudly and with love, "O Son of Nanda! O Life of Yaśodā! O Śrī Rādhā-Ramaṇ!"'

śrī-madhusūdana, gopī-prāṇa-dhana,

muralī-vadana nṛtya ka're

agha-nisūdana, pūtanā-ghātana,

brahma vimohana ūrdha kare [3]

'Dance and chant, "Śrī Madhusūdan (Slayer of the demon Madhu)! Gopī-prāṇa-dhana (the wealth and soul of the *gopīs*)! Muralī-vadana (Flute Player)!" Arise and chant, "Aghanisūdana (Slayer of the demon Agha)! Pūtanā-ghātana (Killer of Pūtanā)! Brahma-vimohana (Bewilderer of Brahmā)!"'

— — —

kabe gaura-vane, suradhunī-taṭe,

'hā rādhe hā kṛṣṇa' ba'le

kāḍiyā beḍāba, deha-sukha chhāḍi',

nānā-latātaru-tale [1]

When will I leave all bodily pleasures and cry, 'O Rādhā! O Kṛṣṇa!', roaming the places of Gaura's pastimes on the banks of the Ganges, at the foot of various *śal* trees?

śvapacha-grhete, māgiyā khāiba,

piba sarasvatī jala

puline puline, gaḍāgaḍi diba,
kari' kṛṣṇa-kolāhala [2]

I will eat by begging food from the houses of dog-eating *chanḍāls* and drink water from the Saraswatī. I will roll on the banks of the Gaṅgā, creating a tumultuous vibration of Kṛṣṇa's Name.

dhāma-bāsī jane, praṇati kariyā,
māgiba kṛpāra leśa
vaiṣṇava-charaṇa- reṇu gāya mākhi,
dhari' avadhūta-veśa [3]

I will offer obeisance to the residents of the holy land and beg them for a drop of mercy. I will smear the dust from the holy lotus feet of Vaiṣṇavs on my body and wear the garb of an *avadhūt*.

gauḍa-vraja-jane, bheda nā heriba,
haiba varaja-bāsī
dhāmera svarūpa, sphūribe nayane,
haiba rādhāra dāsī [4]

Seeing no difference between the associates of the Lord residing in Gauḍa and Vraja, I will become a resident of Vraja. The Lord's abode will manifest itself before my eyes, and I will become Rādhā's maidservant.

— — —

ke yābi ke yābi re bhāi bhava-sindhu pāra
dhanya kali-yuge re chaitanya avatāra [1]

Brother, who is coming? Who is coming to cross this ocean of material existence? Lord Chaitanya descends in this blessed Kali-yuga!

āmāra gaurāṅgera ghāṭe ujānakheyā vaya
kaḍipāti nāhi lāge amani pāra haya [2]

At the *ghāṭ* of my Gaurāṅga, there is a ferry-boat going upstream without any fee – everyone crosses just like that.

harināmera tarīkhāni śrī-guru-kāṇḍārī
saṅkīrtana-keroyāla du'bāhu paśārī [3]

The Holy Name is the boat, the *guru* is the captain, and the oars are two upraised arms in *saṅkīrtan*.

sarva-jīva uddhāra haila premera vātāse
lochana paḍiyā raila karamera doṣe [4]

All *jīva* souls have been rescued by the wind of transcendental love. Only Lochan Dās is left behind due to his own *karma*.

— — —

'hari' ba'le modera gaura elo [0]
elare gaurāṅgachāda preme elo-thelo
nitāi-advaita-saṅge godrume paśīla [1]

My Gaura has come taking the Name of the Lord: 'Hari! Hari!' Dazed by divine love, Gaurāṅga-chāḍ has come to Godrum together with Nitāi and Advaita.

saṅkīrtana-rase mete nāma bilāila
nāmera hāṭe ese preme jagat bhāsāila [2]

In a frenzy of *saṅkīrtan* ecstasy, He liberally distributed the Holy Name at the Market of Holy Names. He came and flooded the whole world with divine love for the Lord.

godruma-bāsīra āja duḥkha dūre gela
bhakta-vṛnda-saṅge āśi' hāṭa jāgāila [3]

All sadness of Godrum residents is gone. Coming together with His devotees, He breathed new life into the Market.

nadīyā bhramite gorā elo nāmera hāṭe
gora elo hāṭe, saṅge nitāi elo hāṭe [4]

As Gorā wandered throughout Nadia, He came to the Market of Holy Names. Gorā has come to the Market, and alongside Him came Nitāi.

**nāche mātōyārā nitāi godrumera māṭhe
jagat mātāya nitāi premera mālasāṭhe [5]
(terā dekhe yāre)**

Nitāi danced fervently throughout Godrum, making the whole world swoon in the eruption of divine love for the Lord. (As you can see now.)

**advaitādi bhakta-vṛnda nāche ghāṭe ghāṭe
palāya duranta kali paḍiyā vibhrāṭe [6]**

Advaita and other devotees are dancing on the bank of the Ganges, and unruly Kali, finding himself in trouble, flees.

**ki sukhe bhāsila jīva gorāchādera nāṭe
dekhiyā śuniyā pāṣaṇḍīra buka phāṭe [7]**

All souls were inundated with immense joy arising from Gorāchād's dance! Seeing it or hearing about it made even heretics' hearts burst.

— — —

**nagara bhramaṇa kare gaura ela ghare
gaura ela ghare, āmāra nitāi ela ghare [1]**

Wandering throughout the town, Gaura has now come home. Gaura has come home, and my Nitāi has also come home.

**dhūlā jheḍe śachī-mātā gaura kole kare
ānandete bhakta-gaṇa hari hari bale [2]**

Brushing the dust off Him, Śachī Mātā takes Gaura on her lap, and devotees start chanting, 'Hari! Hari!' out of joy.

— — —

Śrī Śrī Prema-Dhāma Deva Stotram

(By Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj)

(Chanted ten verses daily, starting from each Saturday)

deva-siddha-mukta-yukta-bhakta-vṛnda-vanditaṁ
pāpa-tāpa-dāva-dāha-dagdha-duḥkha-khaṇḍitam
kṛṣṇa-nāma-sīdhu-dhāma-dhanya-dāna-sāgarāṁ
prema-dhāma-devam eva naumi gaura-sundaram [1]

svarṇa-koṭi-darpaṇābha-deha-varṇa-gauravaṁ
padma-pārijāta-gandha-vanditāṅga-saurabham
koṭi-kāma-mūrchchhitāṅghri-rūpa-rāsa-raṅgarāṁ
prema-dhāma-devam eva naumi gaura-sundaram [2]

prema-nāma-dāna-janya-pañcha-tattvakātmakāṁ
sāṅga-divya-pārṣadāstra-vaibhavāvatārakam
śyāma-gaura-nāma-gāna-nṛtya-matta-nāgarāṁ
prema-dhāma-devam eva naumi gaura-sundaram [3]

śānti-puryadhīśa-kaly-adharma-duḥkha-duḥsaham
jīva-duḥkha-hāna-bhakta-saukhyadāna-vigraham
kaly-aghaugha-nāśa-kṛṣṇa-nāma-sīdhu-sañcharāṁ
prema-dhāma-devam eva naumi gaura-sundaram [4]

dvīpa-navya-gāṅga-banga-janma-karma-darśitaṁ
śrīnivāsa-vāsa-dhanya-nāma-rāsa-harṣitam
śrī-haripriyeśa-pūjyadhī-śachī-purandaraṁ
prema-dhāma-devam eva naumi gaura-sundaram [5]

śrī-śachī-dulāla-bālya-bāla-saṅga-chañchalaṁ
ākumāra-sarva-śāstra-dakṣa-tarka-maṅgalam
chhātra-saṅga-raṅga-digjigīṣu-darpa-saṁharaṁ
prema-dhāma-devam eva naumi gaura-sundaram [6]

varjya-pātra-sārameya-sarpa-saṅga-khelanaṁ
skandha-vāhi-chaura-tīrtha-vipra-chitra-līlanam
kṛṣṇa-nāma-mātra-bālya-kopa-śānti-saukaraṁ
prema-dhāma-devam eva naumi gaura-sundaram [7]

snāna-gāṅga-vāri-bāla-saṅga-raṅga-khelanam
bālīkādi-pārihāsyā-bhaṅgi-bālyā-līlanam
kūṭa-tarka-chhātra-śikṣakādi-vāda-tatparam
prema-dhāma-devam eva naumi gaura-sundaram [8]

śrī nimāi-pañḍiteti-nāma-deśa-vanditam
navya-tarka-dakṣa-lakṣa-dambhi-dambha-khaṇḍitam
sthāpitārtha-khaṇḍa-khaṇḍa-khaṇḍitārtha-sambharam
prema-dhāma-devam eva naumi gaura-sundaram [9]

śloka-gāṅga-vandanārtha-digjigīṣu-bhāṣitam
vyatyalaṅkṛtādi-doṣa-tarkitārtha-dūṣitam
dhvasta-yukti-ruddha-buddhi-datta-dhīmadādaram
prema-dhāma-devam eva naumi gaura-sundaram [10]

[1] Demigods, perfected souls, liberated souls, *yogīs* and Lord's devotees always sing His praise ('*sadopāsyā...parameṣṭhi-prabhṛtibhiḥ*: He is always worshipping for Lord Brahmā and others'); He relieves the world from the blazing forest fire of three-fold miseries (caused by the desire for enjoyment, liberation and perfections) brought about by inauspicious actions (performed in aversion to the Supreme Lord); an ocean of generosity, He bestows His own Name from the nectarean storehouse of Lord Śrī Kṛṣṇa's Names – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundar, a worshipping Deity of divine love.

[2] The grace of His limbs is extolled for their colour of molten gold, glittering like millions of lustrous reflective mirrors; the (worldly) scent of a lotus and the (heavenly) scent of *pārijāta* personified extol the fragrance emanating from His limbs; millions of cupids (who are renowned for their beauty receive a severe blow to their pride and) fall unconscious at His holy feet – He expands Himself exhibiting an ecstatic play of this kind of beauty (creating a beautiful pulsating rhythm with the divine rapture of His limbs and sub-limbs) – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundar, a worshipping Deity of divine love.

[3] To spread the fifth goal of human life (divine love for Lord Śrī Kṛṣṇa) and the only means of practising it (chanting the Holy Name of Lord Śrī Kṛṣṇa), He has manifested His play in a five-fold

way (as *pañcha-tattva*) and advented on the earth together with His transcendental limbs, accessory limbs, weapons and associates; He is Lord Śyāmasundar, but today He has come as Lord Gaurasundar – chanting His own Holy Name and losing Himself in dancing, He wanders throughout Nadia like a common villager – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundar, a worshipping Deity of divine love.

[4] The Master of Śāntipur, Śrī Advaita Prabhu, felt deep pain seeing the rise of irreligiosity in this Age of Kali – not being able to tolerate his pain, He comes to dispel the miseries of all souls and increase the happiness of devotees and thus begins to widely distribute the nectar of the Holy Name of Lord Śrī Kṛṣṇa to destroy the filth of Kali – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundar, a worshipping Deity of divine love.

[5] He has appeared in this world in Gauḍa-deś, on the bank of the Ganges in Śrī Nabadwīp, and showed householder and many other pastimes; blessing the house of Śrīvās, He increased the joy (of pious souls) by manifesting there ecstatic *saṅkīrtan*; He is the master of Śrī Lakṣmīpriyā and Śrī Viṣṇupriyā; and He reveres Śrī Śachī Mātā and Śrī Jagannāth Miśra (as His parents) – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundar, a worshipping Deity of divine love.

[6] As the darling baby of Śrī Śachī (just as Yaśodā's darling baby boy did), He (playfully) frolicked with other boys in His childhood; as a teen, He exhibited erudition in all scriptures; He cleverly pretended to use logic and debate (as did all near atheistic Nabadwīp scholars and immature sophists of the day, proud of their erudition) to establish and spread auspiciousness (of devotion to the Lord); and, surrounded by His students (on the bank of the Jāhnavī), He effortlessly crushed the vanity of the renowned scholar Digvijayī Paṇḍit – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundar, a worshipping Deity of divine love.

[7] In His early childhood, He plays with impure discarded pots, puppies and venomous snakes; He rides on the shoulders of a thief (who took Him on his shoulders because he wanted to steal

His ornaments) and makes him return Him back to the house; He shows a beautiful pastime of granting a famous *brāhmaṇ* travelling throughout holy places the *darśan* of his worshipping Deity as well as His holy food remnants; and in His later childhood, He shows the pastime of becoming very angry and calming down only after hearing the Holy Name – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundar, a worshipping Deity of divine love.

[8] In His childhood pastimes, He shows wonderful pastimes playing in the Suradhunī's waters with His friends and speaking teasingly with young girls; He also has many intricate debates and logical wrangling with students and professors – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundar, a worshipping Deity of divine love.

[9] As a teen, He becomes famous as Nimāi Paṇḍit and is revered throughout the country; He silences the pride of thousands of puffed-up scholars expert in immature sophism; He busts all their arguments, and when His opponent has nothing to say in reply, He then Himself demonstrates the truth of those refuted arguments! – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundar, a worshipping Deity of divine love.

[10] When Digvijayī Paṇḍit (Keśav Kāśmirī) composed and recited prayers to Śrī Gaṅgā Devī and some faults were revealed in their style and composition, he tried to argue in many sophisticated ways but was still defeated by Him; in the end, when this great scholar was unable to understand anything and felt completely confused, Nimāi (told those who were present to stop cracking jokes at the defeated scholar and) showed Digvijayī much respect, appreciating his erudition – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundar, a worshipping Deity of divine love.

sūtra-vṛtti-ṭippaniṣṭa-sūkṣma-vāchanādbhutaṁ
dhātu-mātra-kṛṣṇa-śakti-sarva-viśva-sambhṛtaṁ
ruddha-buddhi-pañḍitaugha-nānya-yukti-nirddharaṁ
prema-dhāma-devam eva naumi gaura-sundaram [11]

kṛṣṇa-dr̥ṣṭi-pāta-hetu-śabdakārtha-yojanaṁ
sphoṭa-vāda-śṛṅkhalaika-bhiti-kṛṣṇa-vīkṣaṇam
sthūla-sūkṣma-mūla-lakṣya-kṛṣṇa-saukhya-sambharaṁ
prema-dhāma-devam eva naumi gaura-sundaram [12]

prema-raṅga-pāṭha-bhaṅga-chhātra-kāku-kātaraṁ
chhātra-saṅga-hasta-tāla-kīrtanādyā-sañcharaṁ
kṛṣṇa-nāma-sīdhu-sindhu-magna-dik-charācharaṁ
prema-dhāma-devam eva naumi gaura-sundaram [13]

ārya-dharma-pāla-labdha-dīkṣa-kṛṣṇa-kīrtanaṁ
lakṣa-lakṣa-bhakta-gīta-vādyā-divyā-nartanaṁ
dharma-karma-nāśa-dasyu-duṣṭa-duṣkṛtoddharaṁ
prema-dhāma-devam eva naumi gaura-sundaram [14]

mlechchha-rāja-nāma-bādha-bhakta-bhīti-bhañjanaṁ
lakṣa-lakṣa-dīpa-naiśa-koṭi-kaṇṭha-kīrtanaṁ
śrī-mṛdaṅga-tāla-vādyā-nṛtya-kāji-nistaraṁ
prema-dhāma-devam eva naumi gaura-sundaram [15]

lakṣa-lochanāśru-varṣa-harṣa-keśa-kartanaṁ
koṭi-kaṇṭha-kṛṣṇa-kīrtanāḍhya-daṇḍa-dhāraṇam
nyāsi-veśa-sarva-deśa-hā-hutāśa-kātaraṁ
prema-dhāma-devam eva naumi gaura-sundaram [16]

śrī-yatīśa-bhakta-veśa-rāṇhadeśa-chāraṇam
kṛṣṇa-chaitanyākhyā-kṛṣṇa-nāma-jīva-tāraṇam
bhāva-vibhramātma-matta-dhāvamāna-bhū-dharaṁ
prema-dhāma-devam eva naumi gaura-sundaram [17]

śrī-gadādharaḍi-nityānanda-saṅga-varddhanaṁ
advayākhyā-bhakta-mukhya-vāñchhitārtha-sādhanaṁ
kṣetra-vāsa-sābhilāṣa-mātr-toṣa-tatparaṁ
prema-dhāma-devam eva naumi gaura-sundaram [18]

nyāsi-rāja-nīla-śaila-vāsa-sārvabhaumaḥ
dākṣiṇātya-tīrtha-jāta-bhakta-kalpa-pādapam
rāma-megha-rāga-bhakti-vṛṣṭi-śakti-sañcharaṁ
prema-dhāma-devam eva naumi gaura-sundaram [19]

prema-dhāma-divya-dīrgha-deha-deva-nanditaṁ
hema-kañja-puñja-nindī-kānti-chandra-vanditaṁ
nāma-gāna-nṛtya-navya-divya-bhāva-mandiraṁ
prema-dhāma-devam eva naumi gaura-sundaram [20]

[11] He explains the intrinsic meaning of profound aphorisms of the scriptures dedicated to grammar and logic and also provides their various important interpretations, to the astonishment of the scholars of the time; He proves that the seven thousand verbal roots mentioned in the grammar scriptures, in their unbridled (highest) meaning, can allude only to the power of Lord Viśvambhar Śrī Kṛṣṇa; confronted with His explanations, all expert scholars become dumbfounded and, being unable to say anything in reply, remain standing in silent astonishment – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundar, a worshippable Deity of divine love.

[12] He firmly establishes that all words and their meanings are related to the vision, or sweet will, of the independent Supreme Lord, who is the cause of all causes; philosophers headed by Pāṇini tried to cultivate ancient semantics, but at the basis of its methods and adjustments is the special will, or authorisation, of the Supreme Lord, because the only purpose of all gross and subtle, moving and non-moving living entities, as well as all existence and movement, is to make Lord Śrī Kṛṣṇa happy, or to contribute to the pleasure and pastimes of the non-dual Absolute – He is the one who established all this, and it is this beautiful Lord Śrī Gaurāṅga-sundar, a worshippable Deity of divine love, that I am singing in praise of.

[13] Upon His return from Gayā, He started to teach students again, but it was impossible for Him to teach because He had become miraculously entranced by a powerful surge of divine love; losing forever an opportunity to have Nimāi Paṇḍit as their teacher, His students kept complaining and lamenting about their misfortune but also humbly praised the brilliance of Nimāi Paṇḍit's unique secular teaching; although He felt sympathetic towards His students and very sad to disappoint them, He blessed them when, overcome with divine mood and clapping His hands, He manifested the very first auspicious beginning of *Śrī Kṛṣṇa-kīrtan* in their company; as He chanted 'Hari

Haraye namaḥ Kṛṣṇa Keśavāya namaḥ', the great waves surging from the ocean of ecstasy of divine love arising from His *Śrī Kṛṣṇa-saṅkīrtan* flooded and submerged all mobile and immobile living entities in all directions – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundar, a worshipping Deity of divine love.

[14] Righteously following Vedic religious rules, He first takes shelter of a *guru* and then begins inaugurating *Śrī Kṛṣṇa-kīrtan*; He dances and chants in *saṅkīrtan* together with thousands of devotees; He most magnanimously liberates the destroyers of religious and secular orders of life, Jagāi and Mādhāi, as well as many other dacoits and miscreants – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundar, a worshipping Deity of divine love.

[15] When a *mlechha* king (the government representative Chāḍ Kāzi) obstructs chanting of the Holy Name, to dispel devotees' fears, He leads a (spontaneous) *saṅkīrtan* of millions of people who come out at night on the streets illuminated by thousands of lights (torches); dancing to the sweetest beats of drums and sounds of various other instruments (*karatāls*, etc.), He hijacks (the ruler) Kāzi (removing his ego of a ruler) – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundar, a worshipping Deity of divine love.

[16] Amidst a rain of tears shed by thousands of eyes, eager to see the Lord, He happily (for the benefit of people) shaved His head; His beautiful pastime of accepting the mendicant's staff (*sannyās*) was enhanced by millions of people chanting *Śrī Hari-saṅkīrtan* all together; the whole land wailed inconsolably at the sight of His *sannyās* garb – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundar, a worshipping Deity of divine love.

[17] As a youthful king of mendicants, garbed as a devotee, He purifies Rāḥ-deś by the touch of His holy feet; taking the new name Śrī Kṛṣṇa Chaitanya, He rescues *jīva* souls through the Holy Name of Lord Kṛṣṇa; He runs in every direction, resembling the great Himalayas, divinely mad with the ecstasy overcoming Him as He hankers to understand Himself and find self-satisfaction as well as to show the method of satisfying Him to others – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundar, a worshipping Deity of divine love.

[18] Enriched by the company of Śrī Gadādhara, Śrī Nityānanda and other associates, He has descended to this earth to fulfil the desire of His chief devotee Śrī Advaita; and to please His mother, He has agreed to stay (after taking *sannyās*) in Śrī Puruṣottama Kṣetra – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundara, a worshipping Deity of divine love.

[19] When Śrī Kṛṣṇa Chaitanya, the king among *sannyāsīs*, is staying in Nīlācala, He rescues (from the pit of Śrī Śaṅkara's teachings about the illusory nature of the world) Śrī Vāsudeva Sārvabhauma (the highest contemporary scholar in India, who possessed extraordinary fame for his expertise in debate and the Vedas); after that, He travels to the holy places of South India (infested with various doctrines) and, like a wish-fulfilling tree, fulfils all cherished desires of the devotees living there; and (especially when He comes to the bank of the Godavari,) He infuses the rain of ecstasy of the spontaneous loving devotion of Vraja into the cloud of His devotee Śrī Rāmānanda (placing questions unto him, He reveals His own teachings) – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundara, a worshipping Deity of divine love.

[20] Very tall, beautiful and infused with divine love, His holy form increases gods' joy; the lustre of His body, which puts millions of golden lotuses to shame, is worshipped by the Moon; and His intrinsic form is a holy abode of divine pastimes manifest as eternal ever-increasing transcendental ecstatic transformations that spring up as He revels dancing in *Śrī Kṛṣṇa-saṅkīrtana* – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundara, a worshipping Deity of divine love.

dhvasta-sārvabhauma-vāda-navya-tarka-śāṅkaraṁ
dhvasta-tad-vivarta-vāda-dānavīya-ḍambaram
darśitārtha-sarva-śāstra-kṛṣṇa-bhakti-mandiraṁ
prema-dhāma-devam eva naumi gaura-sundaram [21]

kṛṣṇa-kṛṣṇa-kṛṣṇa-kṛṣṇa-kṛṣṇa-nāma-kīrtanaṁ
rāma-rāma-gāna-ramya-divya-chhanda-nartanam
yatra-tatra-kṛṣṇa-nāma-dāna-loka-nistaraṁ
prema-dhāma-devam eva naumi gaura-sundaram [22]

godavarya-vāma-tīra-rāmānanda-saṁvadarṁ
jñāna-karma-mukta-marma-rāga-bhakti-sampadam
pāraḱīya-kānta-kṛṣṇa-bhāva-sevanākaraṁ
prema-dhāma-devam eva naumi gaura-sundaram [23]

dāsyā-sakhya-vātsya-kānta-sevanottarottaraṁ
śreṣṭha-pāraḱīya-rādhikāṅghri-bhakti-sundaram
śrī-vraja-svasiddha-divya-kāma-kṛṣṇa-tatparaṁ
prema-dhāma-devam eva naumi gaura-sundaram [24]

śānta-mukta-bhṛtya-tṛpta-mitra-matta-darśitaṁ
snigdha-mugdha-śiṣṭa-miṣṭa-suṣṭha-kunṭha-harṣitaṁ
tantra-mukta-vāmya-rāga-sarva-sevanottaraṁ
prema-dhāma-devam eva naumi gaura-sundaram [25]

ātma-navya-tattva-divya-rāya-bhāgya-darśitaṁ
śyāma-gopa-rādhikāpta-kokta-gupta-cheṣṭitaṁ
mūrchchhitāṅghri-rāmarāya-bodhitātma-kiṅkaraṁ
prema-dhāma-devam eva naumi gaura-sundaram [26]

naṣṭa-kuṣṭha-kūrma-vipra-rūpa-bhakti-toṣaṇaṁ
rāma-dāsa-vipra-moha-mukta-bhakta-poṣaṇaṁ
kāla-kṛṣṇa-dāsa-mukta-bhaṭṭathāri-piñjaraṁ
prema-dhāma-devam eva naumi gaura-sundaram [27]

raṅganātha-bhaṭṭa-bhakti-tuṣṭa-bhaṅgi-bhāṣaṇaṁ
lakṣmya-gamya-kṛṣṇa-rāsa-gopikaika-poṣaṇaṁ
lakṣmya-bhīṣṭa-kṛṣṇa-śīrṣa-sādhya-sādhanākaraṁ
prema-dhāma-devam eva naumi gaura-sundaram [28]

brahma-saṁhitākhyā-kṛṣṇa-bhakti-śāstra-dāyakam
kṛṣṇa-karṇa-sīdhu-nāma-kṛṣṇa-kāvya-gāyakam
śrī-pratāparudra-rāja-śīrṣa-sevya-mandiraṁ
prema-dhāma-devam eva naumi gaura-sundaram [29]

śrī-rathāgra-bhakta-gīta-divya-nartanādbhutaṁ
yātri-pātra-mitra-rudra-rāja-hṛch-chamatkṛtam
guṇḍichāgamādi-tattva-rūpa-kāvya-saṅcharam
prema-dhāma-devam eva naumi gaura-sundaram [30]

[21] Although Sārvabhauma Mahāśaya, resorting to various techniques of argument (diversion, rebuttal, refutation, etc.), tried his utmost to uphold the *nirviśeṣa-vāda* teachings of Śaṅkar Āchārya that oppose pure devotion, Śrī Chaitanya, who posed as a new *sannyāsī*, resplendent with effulgent genius, easily crushed, one by one, all his atheistic arguments using common sense based on Vedic precepts; He proved that the faith mentioned in the highly condemnable illusory doctrine of Śaṅkar (*vivartavād*) is devoid of the highest wealth of the soul and promotes the external rules of worshipping Brahman with the view of merging into Him (i.e. considering oneself non-different from God), serving as a cover to hide demoniac heresy; He refuted common notions by explaining the transformation of the Lord's potency through the sayings of various revealed scriptures (e.g. '*Apāṇipādo javano grahītā...*: He has no legs or hands, but He at once comes to accept an offering...') as well as through the famous '*ātmārāma*' verse from the *sāttvik* scripture *Śrīmad Bhāgavatam* and by establishing the transcendental (personal) conception, which is the genuine purport of all scriptures; thus He established within the Vedas, *Vedānta*, Purāṇas and all other scriptures the literary Temple where the glories and pastimes of the Lord are extolled – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundar, a worshippable Deity of divine love.

[22] After that, on the pretext of making a pilgrimage, He set off to deliver South India through the Holy Name: posing as a youthful *sannyāsī*, the beautiful Lord wandered throughout South India visiting various holy places and chanting very sweetly, "*Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa he*" and singing "*Rāma Rāma*" – stirred internally in an inexplicable divine way, He would display an extremely sweet and peculiar dance; He made everyone chant and distributed the Holy Name of Kṛṣṇa anywhere and everywhere without considering whether the time was right or whether the recipient was fit – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundar, a worshippable Deity of divine love.

[23] On the western bank of the Godāvarī, He had a renowned theistic conversation with Rāmānanda Rāy that became known (in *Śrī Chaitanya-charitāmṛta*) as *Rāmānanda-saṁbad*, in which He demonstrated that chaste loving service of the heart that is free from the contamination of *karma* and *jñāna* (pursuits of any material gain or knowledge) is

the highest wealth, and that Śrī Vrajendra-nandan is ascertained to be the only original object of spontaneous service suffused with transcendental paramour love – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundar, a worshipping Deity of divine love.

[24] He ardently preached that service performed in various divine relationships (from *dāśya-*, *sakhya-*, *vātsalya-* to *madhura-rasa*) and the (paramount) service beauty of Śrī Rādhā's servitors in the highest paramour *madhura-rasa*, as well as any transcendental hankering of the self-realised souls in Śrī Vraja Dhām, can indisputably be realised in Śrī Vrajendra-nandan only – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundar, a worshipping Deity of divine love.

[25] He explained what the happiness of being free (from miseries) in *śānta-rasa* is like, what the happiness of (service) satisfaction in *dāśya-rasa* is like, and what the intoxicating happiness (of unrestrained service) in *sakhya-rasa* is like; He said that in *vātsalya-rasa* there is intense joy filled with deep affection and devoid of intellectual speculation, and that in *madhura-rasa*, there is a beautiful feeling of complete happiness, which, governed by scriptural regulations (*svakīya*), is relished in a suppressed way; but He also affirmed that beyond scriptural regulations, the spontaneous loving service found in Vraja (especially when in relation to *vāmyabhāva*, an opposing mood peculiar to Śrī Rādhā) gives the highest service-happiness – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundar, a worshipping Deity of divine love.

[26] Śrī Rāy's supramundane fortune is such that the Lord reveals to him the novel advent of His pastimes in Nabadwīp; He discloses to him the pastimes and worshipping holy manifestation of His original esoteric, ecstatic identity of Śyāma-gopa couched in Śrī Rādhā's heart and halo; beholding this hitherto unseen amazing figure, Rāmānanda falls unconscious at His holy feet, and He then brings His eternal servant back to consciousness – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundar, a worshipping Deity of divine love.

[27] In Śrī Kūrmakṣetra, He delights a leprosy-stricken devotee *brāhmaṇ* Vāsudev by embracing him, relieving him thus of his disease and granting him a beautiful figure; liberating a South Indian *brāhmaṇ* devotee Rāmdās from misconception (by explaining to him that

it is impossible for Rāvan to touch the holy form of Śrī Sītā Devī), He nourishes him with pure devotion (explaining that transcendental matters can never be perceived by material eyes and showing him the evidence from *Kūrma Purāṇa*); and He rescues His own associate, a foolish *brāhmaṇ* Kāla-Kṛṣṇa Dās, from the illusory grip of a bogus Mālābara *sampradāya* called Bhaṭṭathāri – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundar, a worshipping Deity of divine love.

[28] In Śrī Raṅgakṣetra, (on the bank of the Kāverī, the main holy place of the venerable Vaiṣṇavs who believe that the worship of Śrī Lakṣmī-Nārāyaṇ is the highest end in life), pleased with the service of the family of Śrī Veṅkaṭa Bhaṭṭa (Śrī Gopāl Bhaṭṭa's father), He instructed as if jokingly that Lakṣmī Devī (even having performed penances for a very long time) was denied entrance into the *rāsa-līlā* of Śrī Kṛṣṇa because *gopīs* are the only mistresses who nurture this *rāsa-līlā*; so, the main aspiration in one's highest goal and spiritual practice is the youthful cowherd Śrī Kṛṣṇa (original Lord Nārāyaṇ), who attracts the heart of even Lakṣmī Devī (Lord Nārāyaṇ's beloved who is lying on His lap) – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundar, a worshipping Deity of divine love.

[29] (Having collected it from South India,) He gave His devotees Śrī *Brahma-saṁhitā*, a famous scripture replete with devotional conclusions; He lovingly recites verses full of Śrī Vraja pastimes from Śrī *Kṛṣṇa-karṇāmṛta*, composed by the South Indian poet Śrī Bilvamaṅgal; and the great king Pratāparudra worships Him placing His feet on his head – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundar, a worshipping Deity of divine love.

[30] As He danced and chanted surrounded by devotees before the holy chariots, He manifested an amazing transcendental form of Naṭarāj; He astonished the heart of King Pratāparudra, surrounded by the assembled pilgrims and all his courtiers and friends; and He revealed that the real meaning of Lord Jagannāthdev's pastimes (getting pulled in a chariot to Guṇḍicha, etc.) is presented in Śrī Rūpa's poem ('*priyaḥ so' yaṁ ... vipināya sprṇhayati*': 'I have met You, My Beloved, but My heart hankers for the groves where We used to meet before') – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundar, a worshipping Deity of divine love.

prema-mugdha-rudra-rāja-śaurya-vīrya-vikramam
prārthitānghri-varjitānya-sarva-dharma-saṅgamam
luṅṭhita-pratāpa-śīrṣa-pāda-dhūli-dhūsaram
prema-dhāma-devam eva naumi gaura-sundaram [31]

dākṣiṇātya-suprasiddha-paṇḍitaugha-pūjitaṁ
śreṣṭha-rāja-rājapātra-śīrṣa-bhakti-bhūṣitam
deśa-mātr-śeṣa-darśanārthi-gauḍa-gocharam
prema-dhāma-devam eva naumi gaura-sundaram [32]

gaura-garvi-sarva-gauḍa-gauravārtha-sajjitaṁ
śāstra-śāstra-dakṣa-duṣṭa-nāstikādi-lajjitaṁ
muhyamāna-mātrkādi-deha-jīva-sañcharaṁ
prema-dhāma-devam eva naumi gaura-sundaram [33]

nyāsa-pañcha-varṣa-pūrṇa-janma-bhūmi-darśanaṁ
koṭi-koṭi-loka-lubdha-mugdha-dṛṣṭi-karṣaṇam
koṭi-kaṇṭha-kṛṣṇa-nāma-ghoṣa-bheditāmbaram
prema-dhāma-devam eva naumi gaura-sundaram [34]

ārta-bhakta-śoka-śānti-tāpi-pāpi-pāvanam
lakṣa-koṭi-loka-saṅga-kṛṣṇa-dhāma-dhāvanam
rāma-keli-sāgrajāta-rūpa-karṣaṇādaram
prema-dhāma-devam eva naumi gaura-sundaram [35]

vyāghra-vāraṇaina-vanya-jantu-kṛṣṇa-gāyakaṁ
prema-nṛtya-bhāva-matta-jhāḍakhaṇḍa-nāyakam
durga-vanya-mārga-bhaṭṭa-mātra-saṅga-saukaram
prema-dhāma-devam eva naumi gaura-sundaram [36]

gāṅga-yāmunādi-bindu-mādhavādi-mānanaṁ
māthurārtta-chitta-yāmunāgra-bhāga-dhāvanam
smārta-vrajāti-tībra-vipralambha-kātaram
prema-dhāma-devam eva naumi gaura-sundaram [37]

mādhavendra-vipralambha-māthureṣṭha-mānanaṁ
prema-dhāma-dṛṣṭa-kāma-pūrva-kuñja-kānanam

gokulādi-goṣṭha-gopa-gopikā-priyaṅkaraṁ
prema-dhāma-devam eva naumi gaura-sundaram [38]

prema-guñjanāli-puñja-puṣpa-puñja-rañjitaṁ
gīta-nṛtya-dakṣa-pakṣi-vṛkṣa-lakṣa-vanditam
go-vṛṣādi-nāda-dīpta-pūrva-moda-meduraṁ
prema-dhāma-devam eva naumi gaura-sundaram [39]

prema-buddha-ruddha-buddhi-matta-nṛtya-kīrtanaṁ
plāvitāśru-kāñchanāṅga-vāsa-chāturaṅganam
krṣṇa-krṣṇa-rāva-bhāva-hāsyā-lāsyā-bhāsvaram
prema-dhāma-devam eva naumi gaura-sundaram [40]

[31] When the whole of South India was under the powerful Muslim rule, the emperor of the then independent Odisha, King Śrī Pratāparudra, became deeply fascinated and charmed beholding Śrī Chaitanyadev's genius, formidable brilliance and behaviour suffused with divine love – leaving all his strength, courage, heroism and all his previous religious principles, he rolled on the ground at the lotus feet of Śrīman Mahāprabhu, who bathed this surrendered ruler's head with His holy foot dust – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundar, a worshipping Deity of divine love.

[32] He was soon revered by all renowned South Indian scholars and adorned with the respect and honour of the highest ruling kings and their ministers, after which (following the commonly accepted rule) He placed His holy feet once again in Gauḍa-deś, making His final visit to see His birthplace, Gaṅgā and His mother – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundar, a worshipping Deity of divine love.

[33] As the rays of His glory flooded all Bengal, the whole land became filled with pride for Śrī Gaurāṅga, so much so that even common prominent personalities received Him with much respect and some staunch atheists, who were proud of their strength of knowledge, felt ashamed realising their deprived state when they saw with how much eagerness and excitement Śrī Gaurachandra was honoured by everyone in the country, however noble or lowly; letting everyone see Him again, He breathed new life into the bodies of His mother and

close devotees, who were nearly dead from the unbearable separation – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundar, a worshipping Deity of divine love.

[34] Five long years had passed after He took *sannyās* when He again arrived at His birthplace in Śrī Nabadwīp; everybody's innermost hearts were irresistibly drawn to Him, so when they (the young, the old, all the women – thousands and thousands of people) finally had a glimpse of Him, they became engulfed and tearful at His sight; the assembled crowd became so agitated to see Him that the incessant chanting that came out of their mouths and echoed around pierced the sky, quickly spreading in all directions – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundar, a worshipping Deity of divine love.

[35] After removing the pain of separation from His dear grief-stricken devotees and soothing the pain and offences of Chāpāl Gopāl and other persons inflamed with offences, He (walks along the bank of the Ganges and then) starts running towards Vṛndāvan; thousands of people (an oceanic crowd) run after Him, but upon reaching Rāmakeli (the then capital of Bengal, near Gauḍa), the Lord becomes charmed by (two ministers, who were His two eternal associate devotees) Śrī Rūpa and his elder brother, Śrī Sanātan, and treats them with much affection – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundar, a worshipping Deity of divine love.

[36] (From Rāmakeli, Mahāprabhu changed His course: He went to Purī Dhām through Gauḍa, and from there He went to Vṛndāvan through Jharkhand.) He traverses Jharkhand as a hero, displaying intense divine intoxication as He chants the Holy Name of Lord Kṛṣṇa and dances sweetly in divine love, together with tigers, elephants, deer and other forest animals; He walks with only Balabhadra Bhaṭṭāchārya by His side through dense, impassable jungle paths, feeling much happiness in His secluded worship of the Lord – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundar, a worshipping Deity of divine love.

[37] He acknowledges the importance of various Deities (Śrī Bindu-Mādhav and others) worshipped on the bank of the Gaṅgā (in Kāśī) and at the confluence of the Gaṅgā and the Yamunā (in Prayāg); after that, He runs swiftly ahead of everybody along the holy bank of the

Yamunā, anxious to see Śrī Mathurā; immersing Himself in remembering the pastimes that took place in Śrī Vraja, He becomes stricken with intense pain of separation – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundar, a worshipping Deity of divine love.

[38] He accepts that the acme of one's highest service-aspiration is found in Śrī Rādhikā's divine separation mood (when She pined for Her beloved who had gone to Mathurā), which can be traced in the verses relished by Śrī Mādhavendra Purī ('*Ayi dīna-dayārdra-nātha ... kiṁ karomy aham*', '*Mathurā Mathurā ... madhurā madhurā*', etc.); as He approaches Śrī Vraja Dhām, the holy abode of divine loving pastimes, He sees the forests and groves where various pastimes took place before, feeling deep satisfaction in His heart; and He shows various loving interactions with the local cowherds and milkmaids when He visits Gokula and the rest of the twelve forests – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundar, a worshipping Deity of divine love.

[39] When He roams the forests of Vṛndāvan, He is welcomed everywhere by flowers beautified by humming bumblebees and indistinct sounds of love talks; wherever He goes in Vṛndāvan, whose land is adorned with thousands of beautiful trees and plants, He is extolled by wonderful birds, expert at dancing and singing; and when He hears affectionate calls of grazing cows, calves and bulls, He feels pierced with emotion remembering His previous pastimes, and His heart overflows with deep affection – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundar, a worshipping Deity of divine love.

[40] Overcome with strong bouts of divine love surging through Him and becoming unconscious of the world around Him, He dances madly and chants *kīrtan*; the tears streaming incessantly from His eyes flood His body, the colour of molten gold and tall as the mount Sumeru, His clothes, the colour of the newly risen sun, and the earth in all fourteen directions around Him; He glows as He chants, 'Kṛṣṇa! Kṛṣṇa!', shouts jumbled up words and relishes various postures and behaviours (roaring with laughter, etc.) under the influence of divine love – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundar, a worshipping Deity of divine love.

prema-mugdha-nṛtya-kīrtanākulāriṭāntikaṁ
snāna-dhanya-vāri-dhānya-bhūmi-kunḍa-deśakam
prema-kunḍa-rādhikākhyā-sāstra-vandanādaram
prema-dhāma-devam eva naumi gaura-sundaram [41]

tintiḍi-talastha-yāmunormi-bhāvanāplutaṁ
nirjanaika-rādhikātmā-bhāva-vaibhavāvṛtam
śyāma-rādhikāpta-gaura-tattva-bhītikākaram
prema-dhāma-devam eva naumi gaura-sundaram [42]

śārikā-śukokti-kautukāḍhya-lāsyā-lāpitaṁ
rādhikā-vyatīta-kāmadeva-kāma-mohitam
prema-vaśya-kṛṣṇa-bhāva-bhakta-hṛch-chamatkaram
prema-dhāma-devam eva naumi gaura-sundaram [43]

śrī-prayāga-dhāma-rūpa-rāga-bhakti-sañcharaṁ
śrī-sanātānādi-kāśī-bhakti-śikṣaṇādaram
vaiṣṇavānurodha-bheda-nirviśeṣa-pañjaraṁ
prema-dhāma-devam eva naumi gaura-sundaram [44]

nyāsi-lakṣa-nāyaka-prakāśānanda-tārakaṁ
nyāsi-rāśi-kāśi-vāsi-kṛṣṇa-nāma-pārakam
vyāsa-nāradādi-datta-vedadhī-dhurandharaṁ
prema-dhāma-devam eva naumi gaura-sundaram [45]

brahma-sūtra-bhāṣya-kṛṣṇa-nāradopadeśakaṁ
śloka-turya-bhāṣaṇānta-kṛṣṇa-samprakāśakam
śabda-vartanānta-hetu-nāma-jīva-nistaraṁ
prema-dhāma-devam eva naumi gaura-sundaram [46]

ātmā-rāma-vāchanādi-nirviśeṣa-khaṇḍanaṁ
śrauta-vākya-sārthakaika-chid-vilāsa-maṇḍanam
divya-kṛṣṇa-vigrahādi-gauṇa-buddhi-dhikkaraṁ
prema-dhāma-devam eva naumi gaura-sundaram [47]

brahma-pāramātmya-lakṣaṇādvayaika-vāchanam
śrī-vraja-svasiddha-nanda-līla-nanda-nandanam
śrī-rasa-svarūpa-rāsa-līla-gopa-sundaram
prema-dhāma-devam eva naumi gaura-sundaram [48]

rādhikā-vinoda-mātra-tattva-lakṣaṇānvayaṁ
sādhū-saṅga-kṛṣṇa-nāma-sādhanaika-niśchayaṁ
prema-sevanaika-mātra-sādhya-kṛṣṇa-tatparaṁ
prema-dhāma-devam eva naumi gaura-sundaram [49]

ātma-rāma-vāchanaika-ṣaṣṭikārtha-darśitaṁ
rudra-saṁkhyā-śabda-jāta-yad-yad-artha-sambhṛtaṁ
sarva-sarva-yukta-tat-tad-artha-bhūridākaraṁ
prema-dhāma-devam eva naumi gaura-sundaram [50]

[41] Captured thus by the divine love, as He continues dancing in *kīrtan*, He madly rushes forward and arrives in the vicinity of Arīṣṭa (Śrī Rādhā Kuṇḍa); He immediately blesses the water of the paddy field by bathing in it and informs that this place is Śrī Rādhā Kuṇḍa; with tenderness and humility, He offers affectionate prayers to this Rādhā Kuṇḍa, which is infused with divine love, by reciting scriptural verses such as '*Yathā Rādhā...atyanta-vallabhā*' ('Rādhā Kuṇḍa is as dear to Kṛṣṇa as Rādhā Herself') – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundar, a worshipping Deity of divine love.

[42] When He thus takes *darśan* of various places of pastimes within Śrī Vraja-bhīmi, He comes beneath a tamarind tree in Śrī Vṛndāvan that was renowned in Dvāpar-yuga – excited by the sight of Śrī Yamunā's waves, He becomes overwhelmed thinking about His esoteric pastimes when He played in its waters together with His girlfriends; as He internally realises Śrī Rādhā's sweetness, He loses Himself in the intense emotion that comes over Him as He identifies Himself with Her mood and relishes it; He embodies and inhabits the original source where Śrī Gaura's incarnation is conceived when Śrī Śyāmasundar becomes completely overwhelmed with the mood of Śrī Rādhā – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundar, a worshipping Deity of divine love.

[43] He is the subject matter of the joking conversations between Śuka and Śārī; He embodies the reason (expressed in such verses as '*Rādhā-saṅge yadā bhātī...svayaṁ madana-mohita*: When Kṛṣṇa is with Rādhā, He Himself becomes captured by Cupid') why it is written that Śrī Kṛṣṇa, the lord of love, becomes Himself captured by love in separation from Śrī Rādhā; displaying the sweetness of Śrī

Kṛṣṇa's submission to divine love, He astounds His devotees' hearts – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundar, a worshipping Deity of divine love.

[44] In Śrī Prayāg Dhām (at the Daśāśvamedha *ghāṭ*), He instructs Śrī Rūpa on the process of attaining the ecstasy of devotion found in Vraja, empowering him thus to distribute such devotion; after that, in Kāśī Dhām, He teaches Śrī Sanātan all about pure devotion (elaborating on its nature, practice and objective); and, reciprocating special prayers of a Mahārāṣṭrīya *brāhmaṇ*, Tapan Miśra and other devotees, He comes to an assembly of *māyāvadī sannyāsīs* in Vārāṇasī, where He summarily refutes the blind conception of the narrow-minded, self-destructive worship of impersonal Brahman in which the soul is identified with God, and proclaims the freedom that the worship of the Supreme Brahman grants – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundar, a worshipping Deity of divine love.

[45] (On His way back from Śrī Dhām Vṛndāvan to Śrī Puruṣottam, Śrī Chaitanyadev finished His teachings to Śrī Rūpa in Prayāg and then came to the holy abode of Vārāṇasī.) In Kāśī Dhām, He rescues (by scriptural conclusions and by the influence of His own pure personality suffused with divine love) Śrī Prakāśānanda Saraswatī, the leader of thousands of *sannyāsīs* (resembling Śrī Śaṅkar Āchārya), from the pitfall of impersonal debates; He drives all the *sannyāsīs* and residents of Kāśī mad with the *saṅkīrtan* of Kṛṣṇa's Holy Names, granting them relief from the ocean of material existence; and in His divine form, He pulls the holy chariot transporting the nectar of revealed teachings that come down through a succession started by Śrī Nārada and Vyāsa – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundar, a worshipping Deity of divine love.

[46] (Presenting the gist summary of the scriptural conclusions at the assembly of *sannyāsīs* in Kāśī,) He instructs about *Vedānta-bhāṣya*, the essence of *Śrīmad Bhāgavatam*, which stems from the commentary to *Śrī Brahma-sūtra* and is realised through the disciplic succession of Śrī Kṛṣṇa-Brahma-Devarṣi (it was composed by Śrī Kṛṣṇa-dvāpāyana himself on Nārada Goswāmī's advice); based on the four key verses of *Śrīmad Bhāgavatam* ('*aham evāsam evāgre...* – I existed before everything else...'), He made it self-evident that the non-dual Supreme

Lord Śrī Kṛṣṇa is the original form of all moving and non-moving creation; and, step by step, He auspiciously established that, based on the meaning of the '*Anāvṛttiḥ śabdāt anāvṛttiḥ śabdāt*' *sūtra* ('Those who know the purport of the Vedas never return to the world of births and deaths'), the soul can attain the cessation of repeated births and deaths through the transcendental sound vibration (*śabda-brahma*, the Holy Name of Lord Kṛṣṇa) – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundar, a worshipping Deity of divine love.

[47] By explaining (in sixty-two ways) the widely famous '*Ātmārāmāś cha*' verse of *Śrīmad Bhāgavatam*, He summarily refutes the impersonal conception of the Absolute spread by Śaṅkār Āchārya; He reveals the beauty of the sweetness found in the non-dual Absolute's transcendental pastimes through the verses of revealed scriptures, such as '*Apāṇi-pādo javano grahitā paśyaty achakṣuḥ sa śṛṇoty akarṇaḥ*' ('He has no legs or hands, but He at once comes to accept an offering; He has no eyes, but He can see; He has no ears, but He can hear'); and He slams the detestable conception of impersonalists claiming that the transcendental Deity of the Lord (along with His Name, form, qualities, pastimes, etc.) is a mere transformation of the mode of goodness existing within in the illusory world (i.e. Lord's Deities are products of illusion) – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundar, a worshipping Deity of divine love.

[48] He establishes (through the expression '*Brahmeti paramātmeti bhagavān iti śabdyate*'; the Absolute Truth is called Brahma, Paramātmā or Bhagavān' from *Śrīmad Bhāgavatam*) that Brahma (impersonal Absolute) and Paramātmā (Supersoul), who are worshipped by pursuers of knowledge and mystic powers, can be compared to two parts of one root and explained who the non-dual Absolute is, showing that the ultimate original relationship with the Absolute is found in the personal form of the Supreme Lord; in His illuminating discussions about the esoteric pastimes of the Supreme Lord's innate sweetness, He demonstrates the perfection of uncontaminated service to the non-dual Absolute in His personality as Nanda Mahārāj's son, spurred by parental devotion, in the eternal abode of Vraja that is situated beyond the expanse of Vaikuṇṭha ('*Vaikuṇṭhāj janito varā madhupūrī...: Mathurā is higher than Vaikuṇṭha...*'); and, ultimately, further analysing

devotional mellows and expounding on all the highest, foremost divine sentiments, He hints that the greatest ideal of the soul is found in the intimate play of beauty (in a flood of ecstatic love) filled with the joy of transcendental pastimes (*satyaṁ śivam sundaram*) of the Lord's personal potency (*svarūpa-śakti*) in the highest, most inconceivable abode of Śrī Gopījana-vallabha Kṛṣṇa (the reservoir of all possible happiness) that is based on the very essence of His transcendental personality as the Supreme Lord – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundar, a worshippable Deity of divine love.

[49] In this way, at the assembly of highly learned personalities, He presents the ultimate conclusion according to the precepts of all aural (revealed) teachings, that Śrī Rādhā-Vinod represents the only knowledge of the main relationship, that chanting the Holy Names of Lord Śrī Kṛṣṇa in the association of saints is the only method of attaining the goal, and that transcendental loving service to Śrī Rādhā-Kānta, the beloved of *gopīs*, is the only necessity – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundar, a worshippable Deity of divine love.

[50] He reveals (first, to Śrī Sanātan and then to Prakāśānanda) sixty-two interpretations of the famous verse '*Ātmārāmāś cha... ittham-bhūta-guṇo hariḥ*' ('Even self-realised, self-satisfied souls are moved to worship the Lord') from *Śrīmad Bhāgavatam*; interpreting the various lexical meanings of the eleven words of this verse, juxtaposed in different ways, He reveals a treasure-mine of multitudinous meanings of this verse in consonance with the precepts of pure devotional conclusions – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundar, a worshippable Deity of divine love.

śrī-sanātanānu-rūpa-jīva-sampradāyakam
lupta-tīrtha-śuddha-bhakti-śāstra-suprachārakam
nīla-śaila-nātha-pīṭha-naija-kārya-saukaram
prema-dhāma-devam eva naumi gaura-sundaram [51]

tyāga-bāhya-bhoga-buddhi-tīvra-daṇḍa-nindanam
rāya-śuddha-kṛṣṇa-kāma-sevanābhi-nandanam
rāya-rāga-sevanokta-bhāgya-koṭi-duṣkaram
prema-dhāma-devam eva naumi gaura-sundaram [52]

śrī-prayāga-bhaṭṭa-vallabhaika-niṣṭha-sevanam
nīla-śāila-bhaṭṭa-datta-rāga-mārga-rāadhanam
śrī-gadādharaṛpitādhikāra-mantra-mādhuram
prema-dhāma-devam eva naumi gaura-sundaram [53]

śrī-svarūpa-rāya-saṅga-gāmbhirāntya-līlanam
dvādaśābda-vahni-garbha-vipralambha-śīlanam
rādhikādhirūḍha-bhāva-kānti-kṛṣṇa-kuñjaram
prema-dhāma-devam eva naumi gaura-sundaram [54]

śrī-svarūpa-kaṇṭha-lagna-māthura-pralāpakam
rādhikānu-vedanārtta-tīvra-vipralambhakam
svapnavat-samādhī-drṣṭa-divya-varṇanāturam
prema-dhāma-devam eva naumi gaura-sundaram [55]

sātvikādi-bhāva-chihna-deha-divya-sauṣṭhavam
kūrma-dharma-bhinna-sandhi-gātra-puṣpa-pelavam
hṛasva-dīrgha-padma-gandha-rakta-pīta-pāṇḍuram
prema-dhāma-devam eva naumi gaura-sundaram [56]

tīvra-vipralambha-mugdha-mandirāgra-dhāvitam
kūrma-rūpa-divya-gandha-lubdha-dhenu-veṣṭitam
varṇitāli-kūla-kṛṣṇa-keli-śāila-kandaram
prema-dhāma-devam eva naumi gaura-sundaram [57]

indu-sindhu-nṛtya-dīpta-kṛṣṇa-keli-mohitam
ūrmi-śīrṣa-supta-deha-vāta-raṅga-vāhitam
yāmunāli-kṛṣṇa-keli-magna-saukhya-sāgarām
prema-dhāma-devam eva naumi gaura-sundaram [58]

rātri-śeṣa-saumya-veśa-śāyitārdra-saikatām
bhinna-sandhi-dīrgha-deha-pelavāti-daivatam
śrānta-bhakta-chakratīrtha-hṛṣṭa-drṣṭi-gocharām
prema-dhāma-devam eva naumi gaura-sundaram [59]

ārtta-bhakta-kaṇṭha-kṛṣṇa-nāma-karṇa-hṛdgatām
lagna-sandhi-suṣṭhu-deha-sarva-pūrva-sammataṁ
araddha-bāhya-bhāva-kṛṣṇa-keli-varṇanāturam
prema-dhāma-devam eva naumi gaura-sundaram [60]

[51] Inspiring Śrī Sanātan and his younger brother, Śrī Rūpa, along with Śrī Jīva and other *goswāmīs*, He manifests His own disciplic succession and ensures that the hidden holy places and pure devotional scriptures (dealing with regulative principles, spontaneous love and spiritual judgement) are preached about properly; and He showers affection revealing the nature of His own internal worship in the presence of Nīlāchalanāth Śrī Jagannāthdev's servitors – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundar, a worshipping Deity of divine love.

[52] Externally, He wears the garb of a renunciate, and, internally, He deeply condemns those who (displaying monkey renunciation) aspire after any of the four material goals of life harbouring desire to enjoy; at the same time, He commends the esoteric, profound service efforts of such Vaiṣṇavs as Rāy Rāmānanda (when he shows unrestrained behaviour with lady-servitors to teach them how to dance and act in front of Lord Jagannāthdev), who belong to the line of spontaneous loving devotion and hold the highest qualification; along with that, He declares that the qualification to do the kind of spontaneous loving service that Rāma Rāy does is the wealth that is attained only by extremely rare fortune in millions and millions of lifetimes – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundar, a worshipping Deity of divine love.

[53] Śrī Vallabha Bhaṭṭa, an Andhra Pradesh *brāhmaṇ* of the *śuddhādvaita* line (and a future renowned Vaiṣṇav *ācārya*), serves Him with firm, exclusive determination at his home in the village Āḍāila in Prayāg Dhām, on the other bank of the Yamunā; later, in Śrī Puruṣottam Kṣetra, He gives this Śrī Vallabha Bhaṭṭa (His servitor in the mood of parental devotion) entrance into loving attachment to Kīśor-Kṛṣṇa and arranges for him to receive all appropriate *mantras* and instruction from Śrī Gadādhara Paṇḍit – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundar, a worshipping Deity of divine love.

[54] In the company of His two intimate associates, Śrī Svarūp Dāmodar and Śrī Rāy Rāmānanda, He manifests the acme of His deepest, heart-rending pastimes; during those very long twelve years, He speaks in divine madness, vomiting the fire of unbearable separation from Lord Śrī Kṛṣṇa (externally, it produces an agony of swallowed poison;

but, internally, it brings much joy); He is none other than Govinda, who, coming under complete influence of Śrī Rādhā's deep devotional mood and adorned with Śrī Rādhikā's beautiful holy complexion, resembles a magnificent intoxicated elephant – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundar, a worshipping Deity of divine love.

[55] Taking possession of Śrī Svarūp Dāmodar's voice, He always pitifully recites the words that Śrīmatī spoke raving in separation after Kṛṣṇa left for Mathurā; He always relishes the feelings that Śrī Rādhārāṇī experiences when Her heart is set ablaze with the fire of intense, heart-rending separation; and He always describes with a heavy heart what He sees in His divine trance, as if relating a common person's dream – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundar, a worshipping Deity of divine love.

[56] The signs of divine love, manifesting as eight symptoms of ecstasy, increase the transcendental beauty of His holy figure; sometimes, His holy limbs withdraw into His body, making Him resemble a tortoise; sometimes, His limbs elongate, and He becomes as soft as a flower, emanating lotus fragrance; sometimes, He shows His beautiful complexion is red, sometimes yellow and sometimes the colour of a white jasmine – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundar, a worshipping Deity of divine love.

[57] Captivated by and afflicted with an intense feeling of separation, He runs swiftly to the *śimha-dvāra* gate of Lord Jagannāthdev's holy temple; the next moment He falls down on the spot, His holy figure transformed into that of a tortoise by the influence of deep separation; attracted by the uncommon divine fragrance emanating from His holy figure, the Telāṅgī cows residing at the temple draw near, surrounding Him – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundar, a worshipping Deity of divine love.

[58] (Once, on a moonlit night, when He strolls together with devotees to the bank of the ocean to relish the ecstasy of Śrī Kṛṣṇa's pastimes,) He catches the sight of the Moon's reflection dancing on the swelling waves of the ocean, and, becoming suddenly overwhelmed remembering Śrī Kṛṣṇa's playful pastimes in the Yamunā, falls unconscious; next, without anyone noticing it, His as-if-sleeping holy

figure (becoming in His trance as light as a piece of wood) lies on the heads of the waves and is gently, rhythmically carried away by Pavandev (Wind); at this time, He becomes submerged in an ocean of profound happiness as He beholds Śrī Kṛṣṇa playing with His girlfriends in the waters of Śrī Kālindī – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundar, a worshipping Deity of divine love.

[59] The devotees become fatigued as they keep searching for Him the whole night; by the end of the night, their eyes beam with joy when they find Him near Chakratīrtha – lying on the wet sand, His joints dislocated, His long figure looked more placid, majestic and youthfully graceful than a figure of a god – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundar, a worshipping Deity of divine love.

[60] As soon as the loud, pitiful sounds of the devotees' chanting touch His ears and heart, His joints fall back into place and He assumes His usual beautiful form, like before; still half-unconscious to the external world, His heart heavy with the pain of separation, He describes the pastimes of Lord Śrī Kṛṣṇa that He has seen in His trace – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundar, a worshipping Deity of divine love.

yāmunāmbu-kṛṣṇa-rādhikāli-keli-maṇḍalaṁ
vyakta-gupta-dr̥pta-tr̥pta-bhaṅgi-mādanākulam
gūḍha-divya-marma-moda-mūrchchhanā-chamatkaraṁ
prema-dhāma-devam eva naumi gaura-sundaram [61]

āśya-gharṣaṇādi-chāṭakādri-sindhu-līlanam
bhakta-marma-bhedi-tīvra-duḥkha-saukya-khelanam
atyachintya-divya-vaibhavāśritaika-śaṅkaraṁ
prema-dhāma-devam eva naumi gaura-sundaram [62]

śrotra-netra-gatyatīta-bodha-rodhitādbhutaṁ
prema-labhya-bhāva-siddha-chetanā-chamatkṛtam
brahma-śambhu-veda-tantra-mṛgya-satya-sundaraṁ
prema-dhāma-devam eva naumi gaura-sundaram [63]

vipra-sūdra-vijña-mūrkhā-yāvanādi-nāmadarṇam
vitta-vikramochcha-nīcha-sajjanaika-sampadam

strī-pumādi-nirvivāda-sārvavādikoddharaṁ
prema-dhāma-devam eva naumi gaura-sundaram [64]

sindhu-śūnya-veda-chandra-śāka-kumbha-pūrṇimā
sāndhya-chāndrakoparāga-jāta-gaura-chandramā
snāna-dāna-kṛṣṇa-nāma-saṅga-tat-parātparaṁ
prema-dhāma-devam eva naumi gaura-sundaram [65]

ātma-siddha-sāvalīla-pūrṇa-saukhya-lakṣaṇaṁ
svānubhāva-matta-nṛtya-kīrtanātma-vaṇṭanam
advayaika-lakṣya-pūrṇa-tattva-tat-parātparaṁ
prema-dhāma-devam eva naumi gaura-sundaram [66]

śrī-purīśvarānukampi-labdha-dīkṣa-daivataṁ
keśavākhyā-bhāratī-sakāśa-keśa-rakṣitam
mādhavānudhī-kiśora-kṛṣṇa-sevanādaraṁ
prema-dhāma-devam eva naumi gaura-sundaram [67]

sindhu-bindu-veda-chandra-śāka-phālgunoditam
nyāsa-soma-netra-veda-chandra-śāka-bodhitam
vāṇa-vāṇa-veda-chandra-śāka-lochanāntaraṁ
prema-dhāma-devam eva naumi gaura-sundaram [68]

śrī-svarūpa-rāya-saṅga-harṣa-śeṣa-ghoṣaṇaṁ
śikṣaṇāṣṭakākhyā-kṛṣṇa-kīrtanaika-poṣaṇaṁ
prema-nāma-mātra-viśva-jīvanaika-sambharaṁ
prema-dhāma-devam eva naumi gaura-sundaram [69]

prema hema-deva dehi dāsareṣa manyatām
kṣamyatām mahāparādha-rāśiरेṣa gaṇyatām
rūpa-kiṅkareṣu rāmānanda-dāsa-sambharaṁ
prema-dhāma-devam eva naumi gaura-sundaram [70]

saśraddhaḥ sapta-daśakaṁ prema-dhāmeti-nāmakam
stavaṁ ko 'pi paṭhan gauraṁ rādhā-śyāma-mayaṁ vrajet [71]

pañchame śata-gaurābde śrī-siddhānta-sarasvatī
śrīdharaḥ ko 'pi tach chhiṣyas tridaṇḍī nauti sundaram [72]

[61] In Śrī Vṛndāvan, in the company of Their girlfriends, Śrī Rādhā-Govinda enjoy various beautiful playful pastimes in the waters of the Yamunā; these pastimes are sometimes performed openly, sometimes stealthily, sometimes assuming a proud posture, sometimes showing placid contentment, but they always make everyone's hearts and minds fervently keen on attaining union – He comes to spread a clarion call, which captures the very core of one's heart and stuns the whole world, from this hidden supramundane treasury of joy – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundar, a worshipping Deity of divine love.

[62] Agitated at the sight of Chaṭak Parvat, He revels in His worship of the Lord and expresses the agony of intolerable separation from Him in various ways (rubbing His holy face, etc.), or remembering the Lord's water pastimes, He plunges into the ocean – in this way, He shows many symptoms of divine intoxication with transcendental love and infuses devotees' hearts with His pastime of granting glimpses into the unfathomable profundity of the soaring waves of happiness and sadness arising from the vast, supramundane ocean of Śrī Kṛṣṇa-prema; these pastimes bestow inconceivable auspiciousness only upon the devotees who are exclusively surrendered to Him – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundar, a worshipping Deity of divine love.

[63] He is a holy embodiment of the beautiful reality which is beyond the reach of one's eyes and ears, which paralyses the very necessity of intelligence and which leaves even firmly fixed consciousness dumbstruck when divine love surges up – even Brahmā, Śambhu (Śiva), as well as their revealed scriptures, Vedas and *tantras* cannot conceive of such reality, so they merely keep searching after Him – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundar, a worshipping Deity of divine love.

[64] He purifies with the Holy Name *brāhmaṇs*, *śūdras*, scholars, fools and even inferior classes of people (*yavans*, etc.); He is the only treasured wealth of the rich, the poor, the strong, the weak, the noble; it is universally admitted that He is the rescuer of all men and women, all animate and inanimate creation, regardless of who the receiver

is – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundar, a worshippable Deity of divine love.

[65] Śrī Gaura-chandramā appears (at Śachī's house) during a lunar eclipse on the Phālgunī Pūrṇimā evening in 1407 of the Śāka Era (A.D. 1486). This highest personality is Supreme Lord Śrī Gaurāṅga, who advents at the time when people take baths in the pure waters of the Ganges, present various items made of precious stones and, most importantly, when there resounds *Śrī Harinām-saṅkīrtan* – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundar, a worshippable Deity of divine love.

[66] He is a mine of symptoms arising from intrinsic, natural pastimes replete with complete happiness; dancing (from extreme intoxication with the feeling of internal joy) and chanting (from relishing that joy or eagerness to share it with others) – these are two natural, principal symptoms of the complete non-dual Absolute's nature; therefore, He is unsurpassed and He is the only highest reality – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundar, a worshippable Deity of divine love.

[67] He is the worshippable Lord who blesses Śrī Īśvara Purīpād by mercifully accepting initiation from him; He shaves His hair and accepts the garb of a *sannyāsī* in front of Keśav Bhārati; and He adores Śrī Mādhavendra Purīpād's ideal of service with sweet, loving attachment to youthful Lord Śrī Kṛṣṇa, considering it to be the highest attainment – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundar, a worshippable Deity of divine love.

[68] He arises in the sky above Gauḍa (in Śrī Māyāpur) in the month of Phālgun in 1407 of the Śāka Era; in 1431 of the Śāka Era, He shows the pastime of accepting the garb of a *sannyāsī* for the eternal benefit of the whole world; and in 1455 of the Śāka Era, He conceals Himself from everyone's eyes – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundar, a worshippable Deity of divine love.

[69] In the company of His dearmost associates Śrī Svarūp Dāmodar and Śrī Rāy Rāmānanda, He jubilantly said that in the Age of Kali congregational chanting of the Holy Name of Kṛṣṇa is the highest way for the soul to attain benefit (*'harṣe prabhu kahe śuna svarūpa*

rāma-rāya, nāma saṅkīrtana kalau parama upāya'); in His greatly renowned *Śikṣāṣṭaka* (*Eight-Verse Teachings*), He gave the highest position to *Śrī Kṛṣṇa-saṅkīrtan* and firmly instructed that chanting the Holy Name of Kṛṣṇa with love can give complete support and nourishment to all living entities in the world (all conscious entities in the creation) – I am singing in praise of this beautiful Lord Śrī Gaurāṅga-sundar, a worshipping Deity of divine love.

[70] O Golden Lord! O ocean of divine love (whose molten-gold figure emanates a golden hue)! Please distribute Your treasure of divine love! Kindly give some consideration to the words of this lowly servant – please forgive his endless offences and count him as one of the servants of Your very intimate servitor Śrī Rūpa – You are the only guardian and ordainer of this Rāmānanda Dās. O loving Golden Lord Śrī Gaurāṅga! I am singing in praise of You.

[71] Those who read with faith these seventy verses of glorification entitled 'Prema Dhāma Stotram' will attain service to Śrī Gaurāṅga-sundar, who is Lord Śyāmasundar couched in the heart and halo of Śrī Rādhā.

[72] One of Śrī Siddhānta Saraswatī's *tridaṇḍī* disciples called Śrīdhara composed this glorification in the fifth century of Gaurābda.

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ŚARAṆĀGATI GĪTĪ

āmāra jīvana, sadā pāpe rata,
nāhika puṇyera leśa
parere udvega, diyāchhi ye kata,
diyāchhi jīvere kleśa [1]

My life is always engrossed in sin. There is not a trace of piety in it.
And I have been giving others so much anxiety and pain.

nija sukha lāgi', pāpe nāhi ḍari',
dayā-hīna svārtha-para
para sukhe duḥkhī, sadā mithyā-bhāṣī,
para-duḥkha sukha-kara [2]

I am not afraid to commit sins for my own happiness. I am merciless
and selfish. I always lie. I feel unhappy to see others happy, and I feel
happy to see others sad.

aśeṣa kāmanā, hṛdi mājhe mora,
krodhī dambha-parāyaṇa
mada-matta sadā, viṣaye mohita,
himsā-garba vibhūṣaṇa [3]

My heart is filled with endless desires. Angry and hypocritical, I am
always intoxicated, mad and engrossed in the material world. Pride and
envy are my ornaments.

nidrālasya-hata, sukārye virata,
akārye udyogī āmi
pratiṣṭhā lāgiyā, śāṭhya-ācharaṇa,
lobha-hata sadā kāmī [4]

Ruined by laziness and sleep, I am averse to doing anything good
and eager to do wrong things. I behave crooked desiring prestige. I am
ruined by greed and always want something.

e-hena durjana, sajjana-varjita,
aparādhī nirantara
śubha-kārya-śūnya, sadānārtha-manā,
nānā duḥkhe jara jara [5]

Such a bad person as I is shunned by good souls – I am a constant offender. I do not do anything good – instead, I am always filled with inauspiciousness. I am shattered by all kinds of miseries.

vārddhake ekhana, upāya-vihīna,
tā'te dīna akiñchana
bhaktivinoda, prabhura charaṇe,
kare duḥkha nivedana [6]

Now I am old and helpless. Having thus become poor and materially destitute, Bhaktivinod humbly submits his sorrow at the holy feet of the Lord.

— — —

ki jāni ki bale, tomāra dhāmete,
hainu śaraṇāgata
tumi dayā-maya, patita-pāvana,
patita tāraṇe rata [1]

I do not know how, but somehow I have surrendered at Your holy abode. A very merciful rescuer of the fallen, You are always eager to deliver such souls.

bharasā āmāra, ei-mātra nātha!
tumi ta' karuṇā-maya
tava dayā-pātra, nāhi mora sama,
avaśya ghuchābe bhaya [2]

O Master, my only hope is that you are very merciful. Nobody deserves to receive Your mercy more than me; surely You will remove my fears.

(prabhu he!)
emana durmati, saṁsāra-bhitare,
 paḍiyā āchhinu āmi
tava nija-jana, kona mahājane,
 pāṭhāiyā dile tumi [1]

(O Lord!) I have fallen into this vile material world, but You have sent a great soul, Your associate, to me.

dayā kari more, patita dekhiyā,
 kahila āmāre giyā
ohe dīna jana, śuna bhāla kathā,
 ullasita ha'be hiyā [2]

Seeing me so fallen, he took pity on me and came to me, saying: 'Poor soul, listen to this good news, it will make your heart rejoice.

tomāre tārīte, śrī-kṛṣṇa-chaitanya,
 navadvīpe avatāra
tomā hena kata, dīna hīna jane,
 karilena bhava-pāra [3]

Śrī Kṛṣṇa Chaitanya has appeared in Nabadwip to deliver you! He has already taken many poor souls like you to the shore of the ocean of material existence.

vedera pratijñā, rākhibāra tare,
 rukma-varṇa-vipra-suta
mahāprabhu nāme, nadīyā mātāya,
 saṅge bhāi avadhūta [4]

'To fulfil the promise of the Vedas, He has appeared as a son of a *brāhmaṇ*, possessing beautiful golden complexion. Together with His brother Nityānanda, Mahāprabhu has driven all Nadia mad with the Holy Name of Lord Kṛṣṇa.

nanda-suta yini, chaitanya gōsāñi,
 nija nāma kari' dāna
tārila jagat, tumio yāiyā,
 laha nija-paritrāṇa [5]

‘Chaitanya Gosañi, who is Kṛṣṇa (the son of Nanda) Himself, has freely distributed His own Name. He has already saved the whole world – you, too, must come and be delivered.’

se kathā śuniyā, āsiyāchhi nātha,
tomāra charaṇa-tale
bhakativinoda, kṛḍiyā kṛḍiyā,
āpana kāhinī bale [6]

O Master! Hearing this, I have come to Your holy feet. Weeping, Bhaktivinod is now telling his story.

— — —

durlabha mānava janma labhiyā saṁsāre
kṛṣṇa nā bhajinu duḥkha kahiba kāhāre [1]

I have got a rare human life in this world, but I have not worshipped Lord Kṛṣṇa. Who shall I tell about my misery now?

saṁsāra saṁsāra kari’ michhe gela kāla
lābha nā haila kichhu ghaṭila jañjāla [2]

I have wasted all my time on material life and family and have got nothing but garbage as the result.

kisera saṁsāra ei, chhāyābājī prāya
ihāte mamatā kari vṛthā dina yāya [3]

What kind of life is this? It is only a trick, a show. I have wasted time taking this world and the people around me in it as my own.

e-deha patana ha’le ki rabe āmāra
keha sukha nāhi dibe putra paribāra [4]

What will I have when this body drops down dead? Nobody – neither my sons nor my family – will give me any happiness.

**gardabhera mata āmi kari pariśrama
kāra lāgi’ eta kari nā ghuchila bhrama [5]**

I have been toiling like a donkey. Who am I doing all this for? But I still continue deluding myself.

**dina yāya michhā kāje niśā nidrā-vaśe
nāhi bhāvi maraṇa nikaṭe āchhe base [6]**

My days pass in useless work and nights are wasted on sleep. It never occurs to me that death is there, waiting right next to me.

**bhāla manda khāi, heri, pari, chintā-hīna
nāhi bhāvi e deha chhāḍība kona-dīna [7]**

I eat, see and wear whatever I fancy without a worry in the world. I never think that I will ever leave this body.

**deha geha kalatrādi chintā avirata
jāgichhe hṛdaye mora buddhi kari’ hata [8]**

Constant thoughts about my body, home, wife and other things stir my heart, wrecking my brain.

**hāya hāya nāhi bhāvi’ anitya e saba
jīvana vigate kothā rahibe vaibhava [9]**

Alas! It has never occurred to me that all this is temporary. When life is gone, where will all this wealth be?

**śmaśāne śarīra mama paḍiyā rahibe
bihaṅga pataṅga tāya bihāra karibe [10]**

My body will be dropped at a crematorium, and birds and insects will heartily enjoy it.

**kukura śṛgāla saba ānandita ha’ye
mahotsava karibe āmāra deha la’ye [11]**

All the dogs and jackals will rejoice – they will find my body and happily feast on it.

ye dehera ei gati tāra anugata
saṁsāra vaibhava āra bandhu-jana yata [12]

The same fate befalls all extensions and paraphernalia of this body – whatever family, wealth and friends there may be.

ataeva māyā moha chhāḍi buddhimāna
nitya-tattva kṛṣṇa-bhakti karuna sandhāna [13]

You are intelligent, so leave illusory charm and search for that which is eternal – search for devotion to Kṛṣṇa.

— — —

bhajahū re mana, śrī-nanda-nandana,
abhaya charaṇāravinda re
durlabha mānava- janama sat-saṅge,
taraha e bhava sindhu re [1]

Dear mind, serve the fearless holy lotus feet of the Son of Nanda. This human life is very rare, so cross this ocean of material existence by spending it in the association of saints.

śīta ātapa, vāta variṣaṇa,
e dina yāminī jāgi re
viphalē sevinu, kṛpaṇa durajana,
chapala sukha-lava lāgi' re [2]

Day and night I stay awake, suffering from the cold and the heat, from the wind and the rains. For a moment of fickle happiness I have been uselessly serving misers and rascals.

e dhana yauvana, putra parijana,
ithe ki āchhe paratīti re
kamala dala jala, jivana ṭalamala,
bhajahū hari-pada niti re [3]

What is there in wealth, youth, sons and family? Life is tottering like water on a lotus petal. O mind, eternally serve the feet of the Lord.

śravaṇa, kīrtana, smaraṇa, vandana,
pāda-sevana dāsyā re
pūjana, sakhī-jana, ātma-nivedana,
govinda dāsa abhilāṣa re [4]

Govinda Dās hankers to engage in the nine practices of devotion: listening about the Lord, chanting the Lord's Names, remembering the Lord, praying to the Lord, serving the Lord's feet, serving the Lord as a servant, worshipping the Lord, serving the Lord as a friend and submitting oneself to the Lord.

— — —
e ghora-saṁsāre, paḍiyā mānava,
nā pāya duḥkhera śeṣa
sādhū-saṅga kari', hari bhaje yadi,
tabe anta haya kleśa [1]

Those who have fallen into this terrible world never cease suffering. But if you associate with *sādhus* and serve the Lord, your suffering will come to an end.

viṣaya anale, jvalichhe hṛdaya,
anale bāḍaye anala
aparādha chhāḍi', laya kṛṣṇa-nāma,
anale paḍaye jala [2]

My heart is burning in the fire of material life, and I keep making my agony worse by adding more fire to it. Chanting Lord Kṛṣṇa's Name without offences pours water on this fire.

nitāi chaitanya, charaṇa-kamale,
āśraya laila yei
kālidāsa bale, jīvane maraṇe,
āmāra aśraya sei [3]

Kalidās says, 'Those who have surrendered at Nitāi's and Chaitanya's lotus feet are my sole shelter, in life and in death.'

gorā pahū nā bhajiyā mainu
prema ratana-dhana helāya hārāinu [1]

I did not worship Gorā's feet, I did not care for the jewel treasure of divine love! I have lost my chance!

adhane yatana kari dhana teyāginu
āpana karama doṣe āpani ḍubinu [2]

Although I am poor, I fervently reject treasure. It is all my fault. I have consciously drowned myself.

sat-saṅga chhāḍi kainu asate vilāsa
te-kāraṇe lāgila ye karma-bandha-phāsa [3]

I rejected good association and have been enjoying material life, consciously throwing a noose of material bondage on my neck.

viṣaya-viṣama-viṣa satata khāinu
gaura-kīrtana rase magana nā hainu [4]

I have always been taking the deathly poison of the material life and never felt attached to the ecstasy of Gaura's *kīrtan*.

kena vā āchhaye prāṇa ki sukha lāgiyā
narottama-dāsa kena nā gela mariyā [5]

Why am I still alive? What joy is there in this life? Oh, why did Narottam Dās not just die?...

— — —

ātma-nivedana, tuyā pade kari',
hainu parama sukhī
duḥkha dūre gela, chintā nā rahila,
chaudike ānanda dekhi [1]

Submitting myself at Your feet, I have become extremely happy. All my unhappiness is gone far away, and I no longer worry about anything – I see happiness in all directions.

aśoka-abhaya, amṛta-ādhāra,
tomāra charaṇa-dvaya
tāhāte ekhana, viśrāma labhiyā,
chhāḍinu bhavera bhaya [2]

There is no grief, no fear at Your lotus feet – there is only nectar in them. Coming to them, I have got respite, casting off all fear of material existence.

tomāra saṁsāre, kariba sevana,
nahiba phalera bhāgī
tava sukha yāhe, kariba yatana,
ha'ye pade anurāgī [3]

I will serve Your family never taking any share of the result for myself. I will try my best to do whatever makes You happy, becoming deeply attached to Your feet.

tomāra sevāya, duḥkha haya yata,
seo ta' parama sukha
sevā-sukha-duḥkha, parama sampada,
nāśaye avidyā-duḥkha [4]

Even any unhappiness that may come in Your service is my greatest happiness. Both the distress and the happiness that come in the course of service are my greatest wealth – it destroys the misery of ignorance.

pūrva itihāsa, bhulinu sakala,
sevā-sukha pe'ye mane
āmi ta' tomāra, tumi ta' āmāra,
ki kāja apara dhane [5]

I have forgotten all my past history and feel happy just serving You. I am Yours, and You are mine. What use is any other wealth?

bhakativinoda, ānande ḍubiyā,
tomāra sevāra tare
saba cheṣṭā kare, tava ichchhā-mata,
thākiyā tomāra ghare [6]

Serving You, Bhaktivinod dives into an ocean of happiness. I live in Your house focusing all my efforts on fulfilling Your desires.

— — —

sarvasva tomāra, charaṇe sāpiyā,
paḍechhi tomāra ghare
tumi ta' ṭhākura, tomāra kukura,
baliyā jānaha more [1]

Submitting everything at Your feet, I have come to Your home. You are my Master, so please consider me Your dog.

bādhīyā nikaṭe, āmāre pālibe,
rahiba tomāra dvāre
pratīpa-janere, āsite nā diba,
rākhiba gaḍera pāre [2]

Please keep me – tie me up near Your home and I will stay at Your doorstep. I will not let anyone who is against you enter – I will keep them on the other side of the moat.

tava nija-jana, prasāda seviyā,
uchchhiṣṭa rākhibe yāhā
āmāra bhojana, parama-ānande,
prati-dina habe tāhā [3]

Whatever remnants Your devotees leave behind after honouring Your *prasād*, I will eat that very happily every day.

basiyā śuiyā, tomāra charaṇa,
chintiba satata āmi
nāchite nāchite, nikaṭe yāiba,
yakhana ḍākibe tumi [4]

Sitting or lying down, I will always think about Your feet. As soon as You call me, I will come to You, dancing.

nijera poṣaṇa, kabhu nā bhāviba,
rahiba bhāvera bhare
bhakativinoda, tomāra pālaka,
baliyā varaṇa kare [5]

I will never think about my own welfare – I will live immersed in thoughts about You. Bhaktivinod embraces You as his guardian.

— — —

bhuliyā tomāre, saṁsāre āsiyā,
peye nānā-vidha vyathā
tomāra charaṇe, āsiyāchhi āmi,
baliba duḥkhera kathā [1]

Forgetting You, I came to this material world and suffered all kinds of pain, but now I have come to Your holy feet. Let me tell You my sad story.

jananī-jaṭhare, chhilāma yakhana,
viṣama bandhana-pāśe
eka-bāra prabhu, dekhā diyā more,
vañchile e dīna dāse [2]

When I was in my mother's womb, I lived in terrible confinement. One time, dear Lord, You let me see You, and this poor servant realised how deprived he was.

takhana bhāvinu, janama pāiyā,
kariba bhajana tava
janama haila, paḍi' māyā-jāle,
nā haila jñāna-lava [3]

At that time I thought, 'Once I am born, I will serve You,' but when I was born, I fell into Māyā's trap and no longer had even a trace of knowledge.

ādarera chhele, svajanera kole,
hāsiyā kāṭānu kāla
janaka-janani- snehete bhuliyā,
saṁsāra lāgila bhāla [4]

Petted by everybody, I spent a happy time laughing on the lap of my family. My parents were very affectionate to me, so I forgot everything. I liked my material life.

krame dina dina, bālaka haiyā,
khelinu bālaka saha
āra kichhu-dine, jñāna upajila,
pāṭha paḍi aharahaḥ [5]

Gradually, time went by. I grew up a little and started playing with other boys. After some more time passed, I started accumulating knowledge and spent all my time studying.

vidyāra gaurave, bhrami deśe deśe,
dhana upārjana kari'
svajana-pālana, kari eka mane,
bhulinu tomāre hari [6]

Proud of my education, I travelled all over the country earning money. I only thought of taking care of my family – I forgot You, my Lord.

vārddhakey ekhana, bhaktivinoda,
kāḍiyā kātara ati
nā bhajiyā tore, dina vṛthā gela,
ekhana ki ha'be gati [7]

Now, in his old age, Bhaktivinod is crying bitterly. I did not worship You and wasted all my time – what am I to do now?

— — —

**mānasa, deha, geḥa, yo kichhu mora
arpilū tuyā pade, nanda-kiśora! [1]**

I have offered my mind, body, home, whatever I have, at Your feet,
Nanda Kiśor.

**sampade-vipade, jīvane-maraṇe
dāya mama gelā, tuyā o-pada varaṇe [2]**

Whether I am living peacefully or in danger, whether I am alive or
dead, all my responsibility is gone by embracing Your feet.

**mārabi rākhabī—yo ichchhā tohārā
nitya-dāsa prati tuyā adhikārā [3]**

You may kill me, You may keep me alive – as You wish. You have full
right over Your eternal servant.

**janmāobi moye ichchhā yadi tora
bhakta-gṛhe jani janma hau mora [4]**

If You wish that I take birth again, let me be born in the home of
Your devotees.

**kīṭa-janma hau yathā tuyā dāsa
bahir-mukha brahma-janme nāhi āśa [5]**

I do not mind being born even as a worm as long as I remain Your
servant: I do not want to be born as Brahmā, averse to You.

**bhukti-mukti-sprhā-vihīna ye bhakta
labhaite tā'ka saṅga anurakta [6]**

I hanker to attain the association of devotees who have no desire
for enjoyment or liberation.

**janaka, jananī, dayita, tanaya
prabhu, guru, pati—tuhū sarva-maya [7]**

Father, mother, beloved, son, master, *guru*, husband – You are
everything to me.

**bhakativinoda kahe, śuna kāna!
rādhānātha! tuhū hāmāra parāṇa [8]**

Bhaktivinod says, 'Listen, Kāna! O Rādhānāth! You are my life and soul.'

**ātma-samarpaṇe gelā abhimāna
nāhi karabū nija rakṣā-vidhāna [1]**

After I submitted myself to You, my pride and self-reliance are gone. I am not going to do anything to protect myself anymore.

**tuyā dhana jāni tuhū rākhabī nātha!
pālya godhana jāni kari' tuyā sātha [2]**

O Master! Considering me Your property, please look after me – keep me by Your side as one of the cows in Your care.

**charāobi mādhaba! yāmuna-tīre
varṁśī bājāota ḍākabī dhīre [3]**

Mādhav! Grazing me on the banks of the Yamunā, You will call me by sweetly playing Your flute.

**agha-baka mārata rakṣā vidhāna
karabī sadā tuhū gokula-kāna! [4]**

O Gokula Kāna! You will always make an arrangement to protect me – You will kill all demons (remove all obstacles).

**rakṣā karabī tuhū niśchaya jāni
pāna karabū hāma yāmuna-pāni [5]
kāliya-dokha karabī vināśā
śodhabī nadī-jala bāḍāobi āśā [6]**

I know for sure that You will protect me, so I will even drink water from the Yamunā because You will destroy Kāliya's faults and purify the river – You will give me even more encouragement.

piyata dāvānala rākhabī moya
gopāla govinda nāma tava hoyā [7]

You will save me by drinking the forest fire – after all, You are known as Gopāl and Govinda (Protector of cowherds and cows).

surapati durmati-nāśa vichāri'
rākhibe varṣaṇe giri-vara-dhāri! [8]

O Lifter of the Best of Mountains! Deciding to destroy Indra's meanness, You will save me from his downpour.

chaturānana karaba yaba chori
rakṣā karabi moye gokula hari! [9]

O Supreme Lord of Gokula! You will save me when the four-headed Brahmā commits his thievery.

bhaktivinoda tuyā gokula-dhana
rākhabī keśava! karata yatana [10]

Keśav! Bhaktivinod is Your Gokula property, so You will always ensure his protection.

— — —

hari he!
prapañche paḍiyā, agati haiyā,
nā dekhi upāya āra
agatira gati, charaṇe śaraṇa,
tomāya karinu sāra [1]

O Lord! I have fallen into this material world, becoming helpless. I do not see the way out now. You are the shelter of the shelterless, so I surrender myself at Your holy feet. You are everything to me now.

karama geyāna, kichhu nāhi mora,
sādhana bhajana nāi
tumi kṛpā-maya, āmi ta' kāṅgāla,
ahaitukī kṛpā chāi [2]

vākya-mano-vega, krodha-jihvā-vega,
udara-upastha-vega
miliyā e saba, saṁsāre bhāsāye,
ditechhe paramodvega [3]

aneka yatane, se saba damane,
chhāḍiyāchhi āśā āmi
anāthera nātha, ḍākī tava nāma,
ekhana bharasā tumi [4]

śuna mora duḥkhera kāhinī
viṣaya-halāhala, sudhābhāṇe piyalū,
āva avasāna dinamāṇi [1]

khelā-rase śaiśava, paḍaite kaiśora,
gōyāolū nā bhela viveka
bhoga-vaśe yauvane, ghara pāti' baisilū,
suta mita bādala aneka [2]

I passed my childhood enjoying and playing and my early youth studying, but I have not got any wiser. I could not resist enjoyment in my later youth, so I set up a home of my own – I produced many children and made many friends.

**vṛddha-kāla āola, saba sukha bhāgala,
pīḍā-vaśe hainu kātara
sarvendriya durbala, kṣīṇa kalevara,
bhogābhāve duḥkhita antara [3]**

Now old age has come, and all my happiness has vanished. I am suffering bitterly from diseases and pain. All my senses have grown weak, and I feel no strength in my body. This lack of enjoyment makes my heart sink.

**jñāna-lava-hīna, bhakti-rase vañchita,
āra mora ki habe upāya
patita-bandhu tuḥṭ, patitādhama hāma,
kṛpāya uṭhāo tava pāya [4]**

Without a trace of knowledge and deprived of the nectar of devotion, what am I to do now? You are the friend of the fallen, and I am a fallen, lowly soul. Please mercifully pick me up and place me at Your holy feet.

**vichārite āobi, guṇa nāhi pāobi,
kṛpā kara, chhoḍata vichāra
tava pada-pañkaja— śidhu pibāota,
bhaktivinode kara' pāra [4]**

If You come to examine me, You will not find any good qualities in me. Please do not do this. Please let me drink the nectar of Your holy lotus feet – rescue this Bhaktivinod!

— — —

mādhava! bahuta minati kari toya
dei tulasī tila, deha samarpulū,
dayā janu chhoḍabi moya [1]

O Mādhav! I am earnestly praying to You! With a Tulasī leaf and a grain of sesame, I am offering my body to You. Please shower Your mercy on me.

gaṇaite doṣa, guṇa leśa na pāobi,
yaba tuhū karabi vichāra
tuhū jagannātha, jagabhari kahāosi,
jaga bāhira nahō muñi chhāra [2]

If You come to examine me, You will find multiple faults and not a trace of good qualities. Everyone in this world says that You are the master of the world, and, however wretched I may be, I am also part of this world.

kiye mānuṣa paśu, pākhī kiye janamiye,
athavā kīṭa pataṅga
karama vipāke, gatāgati punaḥ punaḥ,
mati rahu tuyā para-saṅge [3]

Whether I am born as a human, beast, bird, worm or bug – whatever trouble I get into because of my own actions, even if I have to come and go again and again – may I always be drawn to Your holy association.

bhanaye vidyāpati, atīśaya kātara,
taraite iha bhava-sindhu
tuyā pada-pallava, kari avalambana,
tila eka deha dina-bandhu [4]

Vidyāpati says, 'I am suffering so much. Please rescue me from this ocean of material existence.' I have come to take shelter at Your tender lotus feet. O friend of the fallen! Please give me a tiniest bit of space (at Your feet).

— — —

tātala saikate, bāri bindu-sama,
suta-mita-ramaṇī-samāje
tohe visari mana, tāhe samarpala,
tava majhu haba kona kāje [1]

I lived amidst children, friends, beautiful women and society, who are all like drops of water on a scorching sandy beach – forgetting You, I dedicated myself to them, but are they of any use now?

mādhava! hāma pariṇāma-nirāśā
tuhū jaga-tāraṇa, dīna dayā-maya,
ataye tohāri viśoyāsā [2]

Mādhav! My future is hopeless. You are the saviour of the world, You are merciful to all poor souls, so You are my only hope.

ādha janama hāma, nidē gāyālaola,
jarā śīśu kata-dina gelā
nidhu-vane ramaṇī, rasa-raṅge mātala,
tohe bhajaba kona belā [3]

I have spent half of my life sleeping and wasted so much time in my old age and childhood. I revelled in intimate relations with beautiful women... Will I ever worship You?

kata chaturānana, mari mari yāota,
na tuyā ādi avasānā
tohe janami puna, tohe samāota,
sāgara laharī samānā [4]

You have no beginning or end: so many Brahmās have died and gone away – like waves of an ocean, they are born from You and then again enter into You.

bhaṇaye vidyāpati, śeṣa śamana bhaya,
tuyā binu gati nāhi āra
ādi anādika, nātha kahāosi,
ava tāraṇa-bhāra tohārā [5]

Vidyāpati says, 'Facing the end, I feel scared. I have no other way or shelter except You.' O Lord! You are said to be the primaeval, original cause of all causes, so it is Your responsibility to rescue me.

hari hari! vipphale janama goñāinu
manuṣya-janama pāiyā, rādhā-kṛṣṇa nā bhajiyā,
jāniyā śuniyā viṣa khāinu [1]

O Lord! My life has passed in vain. I have got a human birth but have not served Rādhā-Kṛṣṇa. I have been consciously drinking poison (I knew it, I heard about it from others, but I still drank it).

golokera prema-dhana, harināma-saṅkīrtana,
rati nā janmila kena tāya
saṁsāra-viṣānale, divānīśi hiyā jvale,
juḍāite nā kainu upāya [2]

Chanting the Holy Name (*Harināma-saṅkīrtan*) is a treasure of divine love coming from Goloka, but why do I feel no taste for it? Always burning in the poisonous fire of material life, I do not see any relief or solution.

vrajendra-nandana yei, śachī-suta haila sei,
balarāma haila nitāi
dīna-hīna yata chhila, harināme uddhārila,
tāra sākṣī jagāi mādhai [3]

He who is known as Vrajendra-nandan has now come as the son of Śachī, and Balarām has become Nitāi. They rescued through the Holy Name all destitute, bereft souls. Jagāi and Mādhai bear witness to that.

hā hā prabhu nanda-suta, vṛṣabhānu-sutā-yuta,
karuṇā karaha ei-bāra
narottama-dāsa kaya, nā ṭheliha rāṅgā pāya,
tomā bine ke āchhe āmāra [4]

O Master! O Son of Nanda Mahārāj! O Daughter of Vṛṣabhānu! Please bestow Your mercy upon me this one time. Narottam Dās is saying, 'Please do not push me away from Your reddish feet. Without You, who else do I have?'

— — —

hari hari! baḍa śela marama rahila
pāiyā durlabha tanu, śrī-kṛṣṇa bhajana binu,
janma mora vipphala haila [1]

O Lord! My heart is pierced with a thick arrow. I have got a very rare body, but because I have not worshipped Lord Śrī Kṛṣṇa, my life has simply passed in vain.

vrajendra-nandana hari, navadvīpe avatari',
jagat bhariyā prema dila
muñi se pāmara-mati, viśeṣe kaṭhina ati,
tēi more karuṇā nahila [2]

The Supreme Lord Vrajendra-nandan appeared in Nabadwīp and filled the entire world with divine love, but I am so wretched and unruly that I have not got His mercy.

svarūpa sanātana rūpa, raghunātha bhaṭṭa-yuga,
tāhāte nā hila mora mati
divya-chintāmaṇi dhāma, vṛndāvana hena sthāna,
sei dhāme nā kainu vasati [3]

I do not have any attraction or devotion to Svarūp, Sanātan, Rūpa, Raghunāth, Gopāl Bhaṭṭa, Raghunāth Bhaṭṭa. Vṛndāvan is such a holy place – it is a transcendental abode of wish-fulfilling gems – but I did not live there.

viśeṣa viṣaye mati, nahila vaiṣṇave rati,
nirantara kheda uṭhe mane
narottama-dāsa kahe, jīvāra uchita nahe,
śrī-guru-vaiṣṇava-sevā bine [4]

Riveted by this material world, I have no attachment to Vaiṣṇavs. So, now I am suffering from constant pangs of remorse. Narottam Dās says, 'There is no point in living without service to Śrī Guru and Vaiṣṇavs.'

— — —

**anyābhilāṣitā-śūnyaṁ jñāna-karmādyanāvṛtam
ānukūlyena kṛṣṇānuśīlanam bhaktir-uttamā**

‘The highest devotion is doing that which satisfies Lord Kṛṣṇa without any other desires and without the coverings of any other pursuits, such as action or knowledge.’

(By Śrīmad Rūpa Goswāmī Prabhupād)

anya-abhilāṣa chhāḍi’, jñāna-karma parihari’,
kāya mane kariba bhajana
sādhu-saṅge kṛṣṇa sevā, nā pūjiba devī-devā,
ei bhakti parama kāraṇa [1]

I will serve the Lord with my body and mind, giving up all other desires and pursuits of material benefit and knowledge. I will serve Lord Kṛṣṇa in *sādhus’* association without worshipping any gods or goddesses – this is the ultimate way to attain devotion.

mahājanera yei patha, tā’te haba anurata,
pūrvāpara kariyā vichāra
sādhana-smaraṇa-līlā, ihāte nā kara helā,
kāya mane kariyā susāra [2]

After a careful deliberation, I will passionately embrace the path of great souls and will live practising spiritual life and remembering the Lord. I will never slacken – I will always do my best to focus my body and thoughts on that.

asat-saṅga sadā tyāga, chhāḍa anya gīta-rāga,
karmī jñānī parihari’ dūre
kevala bhakata-saṅga, prema-kathā-rasa-raṅga,
līlā kathā vraja-rasa-pure [3]

Always give up bad association and do not listen to material songs and music. Keep as far as possible from materialists and scholars. Associate only with devotees: revel in the talks about divine love and pastimes of the Lord and relish ecstatic devotion of Vraja.

yogī, nyāsī, karmī, jñānī, anya-deva-pūjaka, dhyānī,
iha-loka dūre parihari'
karma, dharma, duḥkha, śoka, yebā thāke anya yoga,
chhāḍī' bhaja giri-bara-dhārī [4]

Yogīs, sannyāsīs, materialists, scholars, worshippers of other gods, meditators – leave the association of such people, keep away from them. Leave all material and religious pursuits, sadness, grief and all other practices and only worship Lord Kṛṣṇa, the Holder of Govardhan!

tīrtha-yātrā-parīśrama, kevala manera bhrama,
sarva-siddhi govinda-charaṇa
dṛḍha-viśvāsa hṛde dhari', mada-mātsarya parihari',
sadā kara ananya-bhajana [5]

The trouble of travelling to holy places is simply a delusion because all possible perfection is at Lord Govinda's feet. Always practise exclusive devotion keeping strong faith and leaving pride and envy.

kṛṣṇa-bhakta-saṅga kari', kṛṣṇa-bhakta-aṅga heri',
śraddhānvite śravaṇa-kīrtana
archana, vandana, dhyāna, nava-bhakti mahā-jñāna,
ei bhakti parama kāraṇa [6]

Practising the nine aspects of devotion (hearing about the Lord, chanting the Lord's Names, worshipping the Lord's Deity, meditating upon the Lord, etc.) with faith, keeping the association of Lord Kṛṣṇa's devotees and beholding the holy forms of Lord Kṛṣṇa's devotees – this is the greatest knowledge and the ultimate way to develop devotion.

hṛṣīke govinda-sevā, nā pūjiba devī-devā,
ei ta' ananya-bhakti-kathā
āra yata upālambha, viśeṣa sakali dambha,
dekhite lāgaye mane vyathā [7]

Desiring to serve Lord Govinda with all your senses without worshipping any other gods and goddesses is what is called exclusive devotion. Everything else is condemnable and just a display of arrogance – it pains me to see it.

dehe baise ripu-gaṇa, yateka indriya-gaṇa,
keha kāra bādhyā nāhi haya
śunile nā śune kāṇa, jānile nā jāne prāṇa,
daḍhāite nā pāre niśchaya [8]

My enemies live within my own body: all my senses enjoy free rein because there is nothing that can restrict them. Even when I hear something, my ears refuse to hear it; even if I know something, my heart refuses to know it – I cannot bring them under firm control.

kāma, krodha, lobha, moha, mada, mātsarya, dambha-saha,
sthāne sthāne niyukta kariba
ānanda kari' hṛdaya, ripu kari' parājaya,
anāyāse govinda bhajiba [9]

I will engage lust, anger, greed, illusion, madness, envy and pride in corresponding places – rejoicing in my heart at the victory over these enemies, I will then easily be able to serve Lord Govinda.

'kāma' kṛṣṇa-karmārpaṇe, 'krodha' bhakta-dveṣi-jane,
'lobha' sādhu-saṅge hari-kathā
'moha' iṣṭa-lābha-bine, 'mada' kṛṣṇa-guṇa-gāne,
niyukta kariba yathā tathā [10]

I will engage each of the enemies in their corresponding places: lust – in offering my actions to Lord Kṛṣṇa; anger – towards those who dislike devotees; greed – in listening about the Lord in devotees' association; illusion – in the frustration of being unable to attain my worshippable Lord; madness – in chanting the glories of Lord Kṛṣṇa.

anyathā svatantra kāma, anarthādi yāra dhāma,
bhakti-pathe sadā deya bhaṅga
kibā vā karite pāre, kāma-krodha sādhakere,
yadi haya sādhu-janāra saṅga [11]

All other independent desires (forms of lust) are full of unwanted elements, and they always obstruct the path of devotion. But lust and anger will not be able to do anything if the practitioner keeps saints' association.

krodhe vā nā kare kibā, krodha-tyāga sadā dibā,
lobha moha ei ta' kathana
chhaya ripu sadā hīna, kariba manera adhīna,
kṛṣṇa-chandra kariyā smaraṇa [12]

All kinds of things are done out of anger, so I will always renounce anger. The same applies to greed and illusion. These six enemies are always despicable, so I will bring them under my mind's control by remembering Lord Kṛṣṇa-chandra.

āpani palābe saba, śuniyā 'govinda'-rava,
sirmha-rave yena kari-gaṇa
sakala vipatti yābe, mahānanda sukha pābe,
yāra haya ekānta bhajana [13]

They will all flee automatically once they hear the word 'Govinda', just as elephants flee hearing the roar of a lion. If you practise spiritual life properly, all dangers will go away and you will feel deep happiness.

nā kariha asat cheṣṭā, lābha, pūjā, pratiṣṭhā,
sadā chinta' govinda-charaṇa
sakala santāpa yābe, parānanda sukha pābe,
prema-bhakti parama-kāraṇa [14]

Do not strive for anything temporary and non-spiritual (any material gain, adoration or name and fame) – always think about Lord Govinda's holy feet. All sorrows will go away, and you will feel spiritual joy. This is the ultimate way to attain transcendental loving devotion.

asat-saṅga kuṭināṭi, chhāḍa anya paripāṭi,
anya debe nā kariha rati
āpana āpana sthāne, pīrīti sabāi ṭāne,
bhakti-pathe paḍaye vigati [15]

Give up bad association, duplicity and all other practices. Do not give your heart to any other god. Love always tries to entice everyone – it will pull you in different directions and take you away from the path of devotion.

āpana bhajana-patha, tāhe ha'ba anurata,
iṣṭadeva-sthāne līlā gāna
naiṣṭhika-bhajana ei, tomāre kahilu bhāi,
hanumāna tāhāte pramāṇa [16]

I will become deeply devoted to the path of my spiritual life and sing about the pastimes taking place where my worshippable Lord resides. Brother, I have told you about what an exclusive, unswerving devotional life is. Hanumān bears witness to it.

— — —

hari-bala hari-bala hari-bala bhāi re
hari-nāma āniyāchhe gaurāṅga nitāi re [1]
(modera duḥkha dekhe re)

Chant the Lord's Name! Chant the Lord's Name! Brother, chant the Lord's Name! Gaurāṅga and Nitāi have brought this Holy Name (seeing our misery).

hari-nāma binā jīvera anya dhana nāi re
hari-nāme śuddha ha'la jagāi mādhai re [2]
(baḍa pāpī chhilo re)

Except for this Holy Name, *jīva* souls have nothing to treasure. Jagāi and Mādhai became pure by chanting this Holy Name (although they were great sinners!).

michha māyā-baddha ha'ye jīvana kātāi re
(āmi āmāra bale re)
āśā-baśe ghure ghure āra kothā yāi re [3]
(āśāra śeṣa nāi re)

I spend my life in illusory bondage of Māyā (considering that I belong to myself). Full of hopes, I have been travelling everywhere, but where am I to go now? (There is no end of such hopes!)

hari bale deo bhāi āśāra mukhe chhāi re

(niraśa ta sukha re)

bhoga-mokṣa-vāñchhā chhāḍi' hari-nāma gāi re [4]

(śuddha-sattva ha'ye re)

Brother, chant the Holy Name! Throw ash into the face of all such hopes! (There is no hope for happiness!) Chant the Holy Name of the Lord without desiring enjoyment or liberation. (Establish yourself in pure goodness!)

nā cheyeo nāmera guṇe o-saba phala pāi re

(tuchchha phalera prayāsa chheḍe re)

vinoda bale yāi la'ye nāmera bālāi re [5]

(nāmera bālāi chheḍe re)

The Holy Name's inherent quality is such that you can get all those results without even wishing for them. (Stop striving for such trifle gain!) Vinod says that aspiring after such things is only an offence to the Holy Name. (Give up offences to the Holy Name!)

— — —

Śikṣā-Gīti (Instructive Song)

mana re, kena āra varṇa abhimāna

marile pātākī ha'ye, yamadūte yā'be la'ye,

nā karibe jātira sammāna [1]

Dear mind, why show so much pride in your social position? If you die as a sinner, Lord Yama's messengers will still come after you. Do not attach so much importance to where you were born.

yadi bhāla karma kara, svarga-bhoga ataḥpara,

tā'te vipra-chaṇḍāla samāna

narakeo dui-jane, daṇḍa pā'be ekāsane,

janmāntare samāna vidhāna [2]

If you behave well, you will later enjoy in heaven, and there, it does not matter whether you are a *brāhmaṇ* or a vile meat-eater. Even if you go to hell, everybody receives punishment together there. The dispensation for the next life is the same for everyone.

tabe kena abhimāna, la'ye tuchchha varṇamāna,
maraṇa avadhi yāra māna
uchcha varṇa pada-dhari, varṇāntare ghrṇā kari,
narakera nā kara sandhāna [3]

Then why so much pride? You pride yourself on your social status, but this trifle pride ends at death. If you attain a higher social status, you will look down on others. Do not take the path leading to hell!

sāmājika māna laye, thāka bhāi vipra ha'ye,
vaiṣṇave nā kara apamāna
ādāra vyāpārī ha'ye, vivāda jāhāja la'ye,
kabhu nāhi kare buddhimāna [4]

Brother, even if you are revered in the society as a *brāhmaṇ*, you must never insult Vaiṣṇavs. Intelligent people never stoop down to the level of 'ginger traders' (the lowest occupation) and embark on the ship of hostile debates.

tabe yadi kṛṣṇa-bhakti, sādha tumi yathāśakti,
sonāya sohāgā pābe sthāna
sārthaka haibe sūtra, sarva-lābha ihāmutra,
vinoda karibe stuti gāna [5]

But if you try your best to practise devotion to Lord Kṛṣṇa, you will get to your perfect destination – the highest aspiration will guide your entire life and will give you all possible attainment in this life and the next. Vinod will chant about the glory of this truth.

— — —

rūpera gaurava kena bhāi?
anitya e kalevara, kabhu nahe sthira-tara,
śamana āile kichhu nāi
e aṅga śītala habe, ākhi spanda-hīna ra'be,
chitāra āgune habe chhāi [1]

Brother, why be proud of your beauty? This body is not eternal and will never become more reliable or certain – once death comes, everything will be gone. When your limbs become cold and eyes freeze motionless, this body will be burned on a pyre and turn into ash.

ye mukha-saundarya hera, darpaṇete nirantara,
śva-śivāra haibe bhojana
ye vastre ādara kara, yebā ābharaṇa para,
kothā saba rahibe takhana [2]

You keep admiring the beauty of your face in the mirror, but one day dogs and foxes will feast on it. You decorate yourself with your favourite clothes, but where will all that be in the end?

dārā suta bandhu sabe, śmaśāne tomāre labe,
dagdha-kari gṛhete āsibe
tumi kā'ra ke tomāra, ebe bujhi dekha sāra,
deha-nāśa avaśya ghaṭibe [3]

Taking you to the crematorium, your wife, children and friends will burn your body and return home. Whose are you and who is yours? Try to understand this and see what is what. This body is bound to perish.

sunitya sambala chao, hari-guṇa sadā gāo,
hari-nāma japaha sadāi
kutarka chhāḍiyā mana, kara kṛṣṇa ārādhana,
vinodera āśraya tāhāi [4]

If you want eternal capital, always chant the glories of the Lord and practise chanting the Holy Name of the Lord. Dear mind, stop arguing and worship Lord Kṛṣṇa. This is where Vinod takes shelter.

— — —

o mana! ki kare varaṇa kula
yei kule kena, janama nā haya,
kevala bhakati mūla [1]

Dear mind! What is there in a high birth and status? Whatever family you are born into, it is pure devotion that matters.

kapi kule dhanya, vīra-hanumāna,
śrī-rāma-bhakata-rāja
rākṣasa haiyā, vibhīṣaṇa baise,
īśvara sabhāra-mājha [2]

The great hero Hanumān, fortunate to be born as a monkey, is the greatest devotee of Lord Śrī Rāma; and Vibhīṣaṇ, although a demon by birth, takes a prominent place in the court of the Supreme Lord.

daityera aurose, prahlāda janami,
bhuvane rākhila yaśa
sphaṭika stambhete, prakāṣa nṛhari,
haiyā yāhāra vaśa [3]

Prahlaḍ was born as a legitimate child of a demon, but his fame has spread all over the world, and bound by affection to him, Lord Nṛsiṃha appeared from a crystal pillar.

chaṇḍāla haiyā, mitālī karila,
guhaka chaṇḍāla-bara
bala nā ki kula, vidhurera chhila,
(ṭhākura) khāila tāhāra ghara [4]

Although a *chaṇḍāl*, Guhak was the greatest of *chaṇḍāls* because he helped the Lord as His ally. Was Vidhura born in a good family? But the Lord ate at his house.

dekha nā kemana, sādhana karila,
gokule gopera nārī
jāti kulāchāre, tabe ki karila,
se hari ye bhaje tā'ri [5]

And just see what spiritual practices the wives of Gokula cowherds adopted in their lives! How can birth, status or rites help you? Those who worship the Lord are beyond that.

śrī-kṛṣṇa bhajane, sabe adhikārī,
 kulera garava nāi
kahe premānanda, ye kare garava,
 nitānta murakha bhāi [6]

Everybody has a right to serve and worship Lord Śrī Kṛṣṇa. Where you are born is nothing to be proud of. Premānanda says, ‘Brother, the proud are downright fools.’

— — —

āra kena māyā-jāle paḍitechha jīva-mīna,
nāhi jāna baddha ha’ye rabe tumi chira-dina [1]

Oh why has this soul, like a fish, got caught in the net of illusion? You do not know anything – you will now stay in this bondage forever!

ati tuchchha bhoga-āśe, bandhī ha’ye māyā-pāśe,
rahile vikṛta bhāve daṇḍya yathā parādhīna [2]

Because you wanted to get some meagre pleasure, you have become a captive, tried by Māyā’s noose. Because you live subservient to others, you are constantly getting all kinds of perverse punishments.

ekhanao bhakati-bale, kṛṣṇa-prema-sindhu-jale,
krīḍā kari’ anāyāse thāka tumi kṛṣṇādhīna [3]

Despite your current plight, you can embrace devotion and easily live playing in the waters of the ocean of divine love for Lord Kṛṣṇa. So, become subservient to Lord Kṛṣṇa.

— — —

bandhu-saṅge yadi tava raṅga parihāsa
thāke abhilāṣa—thāke abhilāṣa
tabe mora kathā rākha, yeyo nāka yeyo nāka,
mathurāya keśī-tīrtha ghāṭera sakāśa [1]

If you want, if you want to have fun and enjoy with your friends,
then mark my word: do not go, do not go anywhere near the Keśī Tīrtha
ghāṭ in Mathurā.

govinda vighraha dhari, tathāya āchhena hari,
nayane baṅkima-dṛṣṭi mukhe manda-hāsa
kibā tri-bhaṅgima ṭhāma, varṇa samujjvala śyāma,
nava kiśalaya śobhā śrī-aṅge prakāśa [2]

There, you will see the holy Deity of Govinda looking sideways with
a sweet smile on His face. How beautifully He stands, playfully bending
His neck, waist and knees. His complexion is of a radiant blackish colour,
and His whole holy body exudes tender, youthful beauty.

adhare vaṁśīṭi tāra, aniṣṭera mūlādhāra,
śikhi-chuḍākeo bhāi ka'ro nā viśvāsa
se mūrti nayane here, keha nāhi ghare phire,
saṁsārī gṛhīra ye go haya sarvanāśa [3]

The flute He holds to His lips is the main mischief-maker here!
Also, brother, do not trust the peacock feather on top of His head! Once
anyone sees this image with their own eyes, nobody ever returns to their
house – it destroys all their family life and household!

tāi mora mane baḍa trāsa
ghaṭibe vipada bhāri, yeyo nāka he saṁsārī,
mathurāya keśī-tīrtha ghāṭera sakāśa [4]

That is why I am very afraid. Dear materialist, a great danger will
happen to you there, so do not come anywhere near the Keśī Tīrtha *ghāṭ*
in Mathurā.

— — —

Nivedana (Humble Petition)

(1)

gopīnāth, mama nivedana śuna
viṣayī durjana, sadā kāma-rata,
kichhu nāhi mora guṇa [1]

Gopīnāth! Please hear my humble petition. I am a gross materialist and a very bad person who always indulges his desires. There is nothing good in me.

gopīnāth, āmāra bharasā tumi
tomāra charaṇe, lainu śaraṇa,
tomāra kiṅkara āmi [2]

Gopīnāth! You are my only hope. I have taken shelter at Your holy feet – I am Your servant.

gopīnāth, kemane śodhibe more
nā jāni bhakati, karme jaḍa-mati,
paḍechhi saṁsāra-ghore [3]

Gopīnāth! How will You make me pure? Engrossed in material life, I do not know anything about devotion. I have fallen into this awful material world.

gopīnāth, sakali tomāra māyā
nāhi mama bala, jñāna sunirmala,
svādhīna nahe e kāyā [4]

Gopīnāth! Everything is Your illusion. I have no strength or pure knowledge – I have no control over this body.

gopīnāth, niyata charaṇe sthāna
māge e pāmara, kḍiyā kḍiyā,
karahe karuṇā dāna [5]

Gopīnāth! This wretch is weeping and begging for a permanent place at Your holy feet. Please bestow Your mercy.

gopīnāth, tumi ta' sakali pāra
durjane tārīte, tomāra śakati,
ke āchhe papīra āra [6]

Gopīnāth! You can do anything. You have the power to deliver bad people. Is there anyone as sinful as me?

gopīnāth, tumi kṛpā-pārābāra
jīvera kāraṇe, āsiyā prapañche,
līlā kaile suvistāra [7]

Gopīnāth! You are an ocean of mercy. Coming to the material world, You liberally perform Your pastimes for the sake of *jīva* souls.

gopīnāth, āmi ki doṣera doṣī
asura sakala, pāila charaṇa,
vinoda thākila basi' [8]

Gopīnāth! What wrong have I done? All demons have got to come to Your holy feet – only Vinod is still sitting and waiting.

(2)

gopīnāth, ghuchāo saṁsāra jvālā
avidyā-yātanā, āra nāhi sahe,
janama-maraṇa-mālā [1]

Gopīnāth! Please remove the agony of this material life! I can no longer bear the pain of ignorance in this succession of births and deaths.

gopīnāth, āmi ta' kāmera dāsa
viśaya-vāsanā, jāgichhe hṛdaye,
phāḍichhe karama-phāsa [2]

Gopīnāth! I am a slave of lust. Material desires are always springing up in my heart. I have got caught in the noose of my own actions.

gopīnāth, kabe vā jāgiba āmi
kāma-rūpa ari, dūre teyāgiba,
hṛdaye sphūribhe tumi [3]

Gopīnāth! When will I wake up? When will I cast far off my enemy (desires), and when will You appear in my heart?

**gopīnāth, āmi ta' tomāra jana
tomāre chhāḍiyā, saṁsāra bhajinu,
bhuliyā āpana dhana [4]**

Gopīnāth! After all, I am Your own. But leaving You, I have worshipped material life, forgetting my own wealth.

**gopīnāth, tumi ta' sakali jāna
āpanāra jane, daṇḍiyā ekhana,
śrī-charaṇe deha sthāna [5]**

Gopīnāth! You know everything – You are punishing Your own. Please give me a place at Your holy feet.

**gopīnāth, ei ki vichāra tava
vimukha dekhiyā, chhāḍa nija-jane,
nā kara karuṇā-lava [6]**

Gopīnāth! Is this what You have decided to do? Have You decided that You will cast off Your own and will not give them even a drop of mercy if You see they have turned away from You?

**gopīnāth, āmi ta' mūrakha ati
kise bhāla haya, kabhu nā bujhinu,
tāi hena mama gati [7]**

Gopīnāth! I am a great fool. I can never understand what is good for me, that is why I have ended up like this.

**gopīnāth, tumi ta' paṇḍita-bara
mūḍhera maṅgala, sadā anveṣibe,
e dāse nā bhāva para [8]**

Gopīnāth! You are very intelligent, and You always try to bring benefit to the foolish. Please do not consider this servant an outsider.

(3)

**gopīnāth, āmāra upāya nāi
tumi kṛpā kari', āmāre laile,
saṁsāre uddhāra pāi [1]**

Gopīnāth! I have no other way. If You mercifully take me to Yourself, then I can get relief from this material existence.

**gopinath, paḍechhi māyāra phere
dhana, dārā, suta, ghirechhe āmāre,
kāmete rekhechhe jere [2]**

Gopīnāth! I have got myself into a scrape in this illusory world. Surrounded by my wealth, wife and children, I am always engrossed in material life and material desires.

**gopīnāth, mana ye pāgala mora
nā māne śāsana, sadā achetana,
viṣaye ra'yechhe bhora [3]**

Gopīnāth! My mind is as though mad. Unruly and always unconscious, it is full of material thoughts and desires.

**gopīnāth, hāra ye menechhi āmi
aneka yatana, haila viphala,
ekhana bharasā tumi [4]**

Gopīnāth! I accept my defeat. I have tried hard but always failed. You are my only hope now.

**gopīnāth, kemane haibe gati
prabala indriya- vaśībhūta mana,
nā chhāḍe viṣaya-rati [5]**

Gopīnāth! What will become of me? My senses are very strong. They control my mind and do not want to give up material attachments.

**gopīnāth, hṛdaye basiyā mora
manake śamiyā, laha nija-pāne,
ghuchibe vipada ghora [6]**

Gopīnāth! Please take Your seat in my heart. Quell my mind and take me to Yourself – please remove all these dreadful dangers.

**gopīnāth, anātha dekhiyā more
tumi hṛṣīkeśa, hṛṣīka damiyā,
tā'ra he saṁsṛti ghore [7]**

Gopīnāth! Please cast Your glance upon this orphan. You are the Lord of all senses, so You can subdue them – please rescue me from this terrible material existence.

**gopīnāth, galāya legechhe phāsa
kṛpā-asi dhari', bandhana chhediyā,
vinode karaha dāsa [8]**

Gopīnāth! I have a noose around my neck. Please sever the ropes of this bondage with Your sword of mercy. Make Vinod Your servant.

— — —

'Soul's Distress and Deliverance through Sādhū-Saṅga'

(From Śrī Śrī Prema-Vivarta)

**chit-kaṇa jīva, kṛṣṇa chinmaya bhāskara
nitya kṛṣṇa dekhi' kṛṣṇe karena ādara [1]**

Souls are spiritual sparks, and Kṛṣṇa is the transcendental sun, so they eternally see and revere Him.

**kṛṣṇa-bahirmukha hañā bhoga vāñchhā kare
nikaṭastha māyā tāre jāpaṭiyā dhare [2]**

But when some souls turn away from Kṛṣṇa and desire to enjoy, Māyā, who is always nearby, pounces on them.

**piśāchī pāile yena mati-chchhanna haya
māyā-grasta jīvera haya se bhāva udaya [3]**

Those who are possessed by a ghost become delirious, and the same condition arises in those who are seized by Māyā, illusion.

**“āmi siddha kṛṣṇa-dāsa” ei kathā bhule
māyāra naphara hañā chira-dina bule [4]**

‘I am actually a servant of Kṛṣṇa’ – forgetting this, souls become Māyā’s slaves and keep wandering forever.

**kabhu rāja, kabhu prajā, kabhu vipra, śūdra
kabhu duḥkhī, kabhu sukhī, kabhu kīṭa, kṣudra [5]**

Sometimes they are kings; sometimes subjects; sometimes *brāhmaṇs*; sometimes *śūdras*; sometimes sad; sometimes happy; sometimes insects; sometimes some other tiny creatures.

**kabhu sarge, kabhu martye, narake vā kabhu
kabhu deva, kabhu daitya, kabhu dāsa, prabhu [6]**

Sometimes they live in heaven; sometimes on the earth; sometimes in hell; sometimes as gods; sometimes as demons; sometimes as servants; sometimes as masters.

**ei-rūpe saṁsāra bhramite kona jana
sādhu-saṁge nija-tattva avagata hana [7]**

Wandering thus all over the material creation, some souls become aware of their true nature by coming into connection with a saint.

**nija-tattva jāni’ āra saṁsāra nā chāya
“kena vā bhajinu māyā” kare hāya hāya [8]**

Understanding their true nature, they no longer want to live in the material world, so they begin to lament, ‘Why have I been serving Māyā?’

**kēde bale, “ohe kṛṣṇa āmi tava dāsa
tomāra charaṇa chhāḍi’ haila sarva nāśa” [9]**

Crying, they say, ‘O Kṛṣṇa! I am Your servant, but I have left Your feet, ruining myself.’

**kṛpā kari’ kṛṣṇa tāre chhāḍāna saṁsāra
kākuti kariyā kṛṣṇe yadi ḍāke eka-bāra [10]**

Kṛṣṇa mercifully frees souls from the material world if they even just once earnestly call out to Him.

**māyāke pichhane rākhi' kṛṣṇa-pāne chāya
bhajite bhajite kṛṣṇa-pāda-padma pāya [11]**

Leaving Māyā behind, souls start hankering for Kṛṣṇa. They keep serving Him and eventually reach His lotus feet.

**kṛṣṇa tāre dena nija chich-chhaktira bala
māyā ākarṣaṇa chhāḍe haiyā durbala [12]**

When Kṛṣṇa grants them His spiritual power, Māyā loses her power and stops attracting them.

**sādhu-saṅge kṛṣṇa-nāma—ei mātṛa chāi
saṁsāra jinite āra kona vastu nāi [13]**

I desire only to chant the Name of Kṛṣṇa in the association of saints. There is no other way to conquer material world.

— — —

**āmāra samāna hīna nāhi e saṁsāra
asthira ha'yechhi paḍi' bhava pārābāre [1]**

There is nobody as deprived as me in this whole world. Having fallen into this ocean of material existence, I feel perturbed.

**kula-devī yogamāya more kṛpā kari'
āvaraṇa sambaribe kabe viśvodarī [2]**

When will Yogamāyā, the guardian goddess of the family and the universal benefactor, mercifully withdraw the cover from me?

**śunechhi āgame-vede mahimā tomāra
śrī-kṛṣṇa-vimukhe bādhī' karāo saṁsāra [3]**

I heard about your glories in the Vedas and other sources. You bind those who are averse to Lord Kṛṣṇa and keep them in the material world.

**śrī-kṛṣṇa-sāmmukhya yā'ra bhāgya-krame haya
tā're mukti diyā kara aśoka abhaya [4]**

If anybody is fortunate to become favourable to Lord Kṛṣṇa, you liberate them and grant them freedom from all grief and fears.

**e dāse janani! kari' akaitava dayā
vṛndāvane deha' sthāna, tumi yogamāya [5]**

Mother! Please bestow your honest mercy. You are Yogamāyā, so please grant me a place in Vṛndāvan.

**tomāke laṅghiyā kothā jīve kṛṣṇa pāya
kṛṣṇa rāsa prakāṣṭa tomāra kṛpāya [6]**

No soul can come to Kṛṣṇa bypassing you, and it is by your mercy that Lord Kṛṣṇa manifested His ecstatic amorous pastimes.

**tumi kṛṣṇa-anucharī jagata-janani
tumi dekhāile more kṛṣṇa-chintāmaṇi [7]**

You are always in Kṛṣṇa's company. You are the mother of the world. You have let me see Kṛṣṇa, who is a transcendental wish-fulfilling gem.

**niṣkapaṭa ha'ye mātā chāo more pāne
vaiṣṇave viśvāsa vṛddhi ha'ka prati-kṣaṇe [8]**

Mother, I know that you will not deceive me – please cast a glance in my direction. May my faith in Vaiṣṇavs increase at every moment.

**vaiṣṇava-charaṇa binā bhava-pārābāra
bhaktivinoda nāre haibāre pāra [9]**

Without the holy feet of Vaiṣṇavs, Bhaktivinod will never be able to cross this ocean of material existence.

— — —

**tumi sarveśvareśvara vrajendra-kumāra
tomāra ichchhāya viśve sṛjana saṁhāra [1]**

You are the Lord of Lords, Vrajendra-kumār! By Your will, the creation and annihilation take place in the universe.

**tava ichchhā-mata brahmā kareṇa sṛjana
tava ichchhā-mata viṣṇu kareṇa pālana [2]**

By Your will, Brahmā creates the universe; by Your will, Viṣṇu maintains the universe.

**tava ichchhā-mate śiva kareṇa saṁhāra
tava ichchhā-mate māyā srje kārāgāra [3]**

By Your will, Śiva annihilates the universe; by Your will, Māyā creates her prison house.

**tava ichchhā-mate jīvera janama-maraṇa
saṁḍdhi-nipāta-duḥkha-sukha-saṁghaṭana [4]**

By Your will, souls take birth and die; by Your will, they experience prosperity and ruin, happiness and distress.

**michhe māyā-baddha jīva āśāpāśe phire'
tava ichchhā binā kichhu karite nā pāre [5]**

Bound by Māyā, souls uselessly wander about; unless it is Your will, they are not able to do anything.

**tumi ta' rakṣaka āra pālaka āmāra
tomāra charaṇa binā āśā nāhi āra [6]**

You are my protector and maintainer – I aspire for nothing other than Your feet.

**nija-bala-cheṣṭā prati bharasā chhāḍiyā
tomāra ichchhāya āchhi nirbhara kariyā [7]**

I give up relying on my own strength and effort. Now I depend only on Your will.

**bhakativinoda ati dīna akiñchana
tomāra ichchhāya tā'ra jīvana-maraṇa [8]**

Bhaktivinod is very poor and wretched. Whether he lives or dies is up to You.

— — —

ŚRĪ ŚRĪ RĀDHĀ-KṚṢṆA VANDANĀ

vibhāvarī śeṣa, āloka praveśa,
nidrā chhāḍī' uṭha jīva
bala hari hari, mukunda murāri,
rāma-kṛṣṇa hayagrīva [1]

O soul! The night is over and the dawn has broken. Cast off sleep and wake up! Say, 'Hari! Hari! Mukunda! Murāri! Rāma-Kṛṣṇa! Hayagrīva!

nṛsiṁha vāmana, śrī-madhusūdana,
vrajendra-nandana śyāma
putanā-ghātana, kaitābha-śātana,
jaya dāśarathi rāma [2]

'Nṛsiṁha! Vāman! Madhusūdan! Vrajendra-nandan! Śyāma! Putanā's killer! Kaitābha's slayer! Glory to Lord Rāma, the son of King Dāśarath!

yaśodā-dulāla, govinda gopāla,
vṛndāvana-purandara
gopī-priya-jana, rādhikā-ramaṇa,
bhuvana sundara-bara [3]

'Yaśodā's darling! Govinda! Gopāl! The King of Vṛndāvan! *Gopīs'* beloved! Rādhikā-ramaṇ! The most beautiful person in the world!

rāvaṇāntakara, mākhana-taskara,
gopī-jana vastra-hārī
vrajera rākhāla, gopa-vṛnda-pāla,
chita-hārī vaṁśī-dhārī [4]

'Rāvaṇ's killer! Butter Thief! Stealer of *gopīs'* clothes! Vraja cowherd! Protector of all cowherds! Flute-playing stealer of the heart!

yogīndra-vandana, śrī-nanda-nandana,
vraja-jana-bhaya-hārī
navīna nīrada, rūpa manohara,
mohana vaṁśī-bihārī [5]

‘Yogīs’ object of adoration! Nanda Mahārāj’s son! Stealer of *Vraja-basīs’* fears! Charmingly beautiful as a fresh rain cloud! Captivating enjoyer of the Flute!

yaśodā-nandana, kaṁsa nisūdana,
nikuñja rāsa-vilāsī
kadamba kānana, rāsa-parāyaṇa,
vṛndā-vipina-nivāsī [6]

‘Yaśodā’s son! Kaṁsa’s slayer! Enjoyer of the *rāsa* dance in forest alcoves! Performer of the *rāsa* dance in *kadamba* forests! Dweller of Vṛndā groves!

ānanda-vardhana, prema-niketana,
phula-śara-yojaka kāma
gopāṅganā-gaṇa, chita-vinodana,
samasta guṇa-gaṇa-dhāma [7]

‘Increaser of joy! An abode of divine love! The loving fervour that, like Cupid’s flower arrow, effects Your sweethearts’ union with You! The delight of beautiful milkmaids’ hearts! An abode of all beautiful qualities!

yāmuna jīvana, keli-parāyaṇa,
mānasa-chandra-chakora
(hari) nāma-sudhā-rasa, gāo kṛṣṇa-yaśa,
rākha vachana mana mora [8]

‘The very life of the Yamunā! Enjoyer of amorous pastimes! A *chakora* bird that drinks the moonbeams of the mind!’ The Holy Names of the Lord are full of nectar, so always chant the glories of Lord Kṛṣṇa! Dear mind, please do as I tell you.

— — —

yaśomatī-nandana, vraja-bara nāgara,
gokula-rañjana kāna
gopī-parāṇa-dhana, madana manohara,
kālīya damana vidhāna [1]

Yaśodā's son Kāna Kṛṣṇa is a paramour hero of Vraja and the delight of Gokula. He is the treasure of *gopīs'* life, the enchanter of Cupid and the subduer of Kālīya.

amala hari-nāma amiya vilāsā
vipina-purandara, navīna nāgara-bara,
vaṁśī-vadana suvāsā [2]

His pure Holy Names are replete with sweetest pastimes. He is the king of Vraja forests and a youthful paramour, the best of lovers. He is a beautiful Flute Player.

vraja-jana-pālana, asura-kula-nāśana,
nanda-godhana rākhoyālā
govinda mādhaba, navanīta taṣkara,
sundara nanda-gopālā [3]

He takes care of Vraja residents, destroys demons and tends to Nanda Mahārāj's cows. He is known as Govinda (Master of cows and senses) and Mādhav (Śrī Rādhā's beloved). He steals butter. He is Nanda Mahārāj's beautiful cowherd boy Gopāl.

yāmuna taṭa-chara, gopī vasana-hara,
rāsa-rasika kṛpā-maya
śrī-rādhā-vallabha, vṛndāvana-naṭa-bara,
bhaktivinoda-āśraya [4]

He roams the banks of the Yamunā and steals *gopīs'* clothes. He relishes the *rāsa-līlā* and is very merciful. He is Śrī Rādhā's beloved, the best dancer in Vṛndāvan and Bhaktivinod's shelter.

— — —

janama saphala tā'ra, kṛṣṇa-daraśana yā'ra,
bhāgye haiyāchhe eka-bāra
vikaśiyā hṛn-nayana, kari' kṛṣṇa daraśana,
chhāḍe jīva chittera vikāra [1]

If you have ever got the fortune to behold Lord Kṛṣṇa just once, your life is successful. When souls behold Lord Kṛṣṇa with the eyes that open in their hearts, they shed off all internal perversions.

vṛndāvana-keli chatura vanamālī
tribhaṅga-bhaṅgimā-rūpa, varṁśī-dhārī aparūpa,
rasa-maya nidhi, guṇa-śālī [2]

Adorned with a forest flower garland, Kṛṣṇa craftily sports in Vṛndāvan. He stands playfully bending His neck, waist and knees. He is unbelievably beautiful when He holds His flute. An ocean of transcendental happiness, He possesses all beautiful qualities.

varna nava jala-dhara, śire śikhi-pichchha-bara,
alakā tilaka śobhā pāya
paridhāne pīta-vāsa, vadane madhura hāsa,
hena rūpa jagat mātāya [3]

His body is the colour of a fresh rain cloud, and His head is adorned with a fine peacock feather, curly hair and a *tilak* mark. He wears yellow garments and has a sweet smile on His face. His beauty drives the whole world mad.

indranīla jini, kṛṣṇa-rūpa-khāni,
heriyā kadamba-mule
mana uchāṭana, nā chale charaṇa,
saṁsāra gelāma bhule [4]

At the sight of Kṛṣṇa's beauty, which defeats that of a sapphire, beneath a *kadamba* tree, my mind grew restless and my feet could not move – I forgot all about my material life and the material world.

(sakhi he) sudhā-maya se rūpa mādhuri
dekhile nayana, haya achetana,
jhare prema-maya-bāri [5]

My friend! His sweet beauty is pure nectar. When I saw it with my own two eyes, I lost consciousness and tears of divine love flowed from my eyes.

kibā chuḍā śire, kibā varṁśī kare,
kibā se tribhaṅga ṭhāma
charaṇa kamale, amiyā uchhale,
tāhāte nūpura dāma [6]

How beautiful the crown on His head is! How beautiful the flute in His hands is! How beautiful His playful bending stance is! His holy lotus feet, adorned with a string of ankle-bells, are overflowing with nectar.

sadā āśā kari', bhṛṅga-rūpa dhari',
charaṇa-kamale sthāna
anāyāse pāi, kṛṣṇa-guṇa gāi,
āra nā bhajiba āna [7]

I always hanker to become a bee and get a place at His holy lotus feet. Having easily achieved it, I now sing Kṛṣṇa's glories – I will not worship anybody else ever again!

— — —

śuna he rasika jana, kṛṣṇa-guṇa agaṇana,
ananta kahite nāhi pāre
kṛṣṇa jagatera guru, kṛṣṇa vañchhā-kalpa-taru,
nāvika se bhava-pārābāre [1]

Listen, O relisher of transcendental ecstasy! Kṛṣṇa possesses countless qualities – even Anantadev cannot describe them! Kṛṣṇa is the universal spiritual master and a wish-fulfilling tree. He is the boatman in this ocean of material existence.

hṛdaya pīḍita yā'ra, kṛṣṇa chikitsaka tāra,
bhava-roga nāśite chatura
kṛṣṇa bahirmukha jane, premāmṛta vitarāṇe,
krame laya nija antaḥpura [2]

If you have a problem with your heart, Kṛṣṇa is the doctor for you. He is very good at removing heart disease (lust). Kṛṣṇa distributes the nectar of divine love to the souls who are averse to Him and gradually takes them to His own private quarters.

karma-bandha-jñāna-bandha- āveśe mānava andha,
tāre kṛṣṇa karuṇā-sāgara
pādapadma-madhu diyā, andha-bhāva ghuchāiyā,
charaṇe kareṇa anuchara [3]

Kṛṣṇa is an ocean of mercy for the blind people who live immersed in the bondage of material actions and knowledge. Granting them the honey of His lotus feet, He removes their material blindness and makes them follow His lotus feet.

vidhi-mārga-rata jane, svādhīnatā-ratna dāne,
rāga-mārga karāṇa praveśa
rāga-vaśa-varttī ha'ye, pāraṇīya-bhāvāśraye,
labhe jīva kṛṣṇa-premāveśa [4]

To the people who are attached to rules and regulations, He gives the jewel of liberation and admission to the path of spontaneous loving service. Coming under the influence of such loving service, the soul then takes shelter in paramour love and becomes immersed in divine love for Lord Kṛṣṇa.

premāmṛta-bāri-dhārā, sadā pānarata tā'rā,
kṛṣṇa tāhādera bandhu pati
sei saba vraja-jana, su-kalyāṇa-niketana,
dīna-hīna vinodera gati [5]

To those who are always attached to drinking from the torrent of nectar of divine love, Kṛṣṇa is a friend and a master (husband). Such residents of Vraja are abodes of the greatest benediction and the only shelter of this poor and bereft Vinod.

— — —

**hari he dayāla mora jaya rādhānātha
bāra bāra ei-bāra laha nija sātha [1]**

Dear Lord! Glory to You, my merciful Rādhānāth! I have prayed to You so many times – please bring me to Yourself this time.

**bahu yoni bhrami nātha! lainu śaraṇa
nija guṇe kṛpā kara adhama tāraṇa [2]**

Dear Lord! Having wandered through many births, I have now surrendered to You. You always save the lowly and fallen, so please rescue this wretch.

**jagata-kāraṇa tumi jagata-jīvana
tomā chhāḍā kāro na’hi he rādhā-ramaṇa [3]**

You are the origin of the world, the very life of the world. O Rādhā-Ramaṇ! You are the only one we have – other than You, nobody has anybody.

**bhuvana-maṅgala tumi bhuvanera pati
tumi upekṣile nātha ki haibe gati [4]**

You are the benediction of the world, You are the master of the world. Dear Lord, if You ignore me, what will become of me?

**bhāviyā dekhinu ei jagata mājhāre
tomā binā keha nāhi e dāse uddhāre [5]**

Having thought about it, I realise that there is nobody in this world apart from You who could rescue this servant.

— — —

**jaya rādhē jaya kṛṣṇa jaya vṛndāvana
śrī-govinda gopīnātha madana-mohana [1]**

Glory to Rādhā, Kṛṣṇa and Vṛndāvan! Glory to Śrī Govinda, Gopīnāth and Madan-mohan!

**śyāma-kuṇḍa rādhā-kuṇḍa giri-govardhana
kālindī yamunā jaya jaya mahāvana [2]**

Glory to Śyāma Kuṇḍa, Rādhā Kuṇḍa, Giri-Govardhan, the Kālindī Yamunā and Mahāvan!

**keśī-ghāṭa vaṁśī-vaṭa dvādaśa-kānana
yāhā saba līlā kaila śrī-nanda-nandana [3]**

(Glory to) Keśī Ghāṭ, Vaṁśīvaṭ and the twelve forests of Vraja where Śrī Nanda Mahārāj's son performed all His pastimes.

**śrī-nanda yaśodā jaya, jaya gopa-gaṇa
śrīdāmādi jaya jaya dhenu-vatsa-gaṇa [4]**

Glory to Śrī Nanda and Yaśodā! Glory to Śrīdām and all the other cowherd boys! Glory to Vraja's cows and calves!

**jaya vṛṣabhānu jaya kīrtidā sundarī
jaya paurṇamāsī jaya ābhīra nāgarī [5]**

Glory to Vṛṣabhānu and beautiful Kīrtidā! Glory to Paurṇamāsī! Glory to Vraja's cowherd girls!

**jaya jaya gopeśvara vṛndāvana-mājha
jaya jaya kṛṣṇa-sakhā baṭu dvija-rāja [6]**

Glory to Gopeśvar Śiva, who stays in Vṛndāvan! Glory to Kṛṣṇa's *brāhmaṇ* friend Madhumaṅgal!

**jaya rāma ghāṭa jaya rohinī-nandana
jaya jaya vṛndāvana-bāsī yata jana [7]**

Glory to Rāma Ghāṭ! Glory to Rohinī's son Balarām! Glory to all the residents of Vṛndāvan!

**jaya dvija-patnī jaya nāga-kanyā-gaṇa
bhaktite yāhārā pāila govinda charaṇa [8]**

Glory to the *brāhmaṇs'* wives and Kāliya's wives, who attained Lord Govinda's holy feet through their devotion.

**śrī-rāsa-maṇḍala jaya jaya rādhā-śyāma
jaya jaya rāsa-līlā sarva mano-rama [9]**

Glory to the holy site of the *rāsa* dance! Glory to Rādhā and Śyāma! Glory to the *rāsa-līlā* dance that captures everybody's minds.

**jaya jayojjvala-rasa sarva-rasa-sāra
parakīyā bhāve yāhā vrajete prachāra [10]**

Glory to the Lord's amorous pastimes – the gist of all devotional mellows – which are manifested in Vraja as pastimes of paramour love.

**śrī-jāhnavā pāda-padma kariyā smaraṇa
dīna kṛṣṇa-dāsa kahe nāma-saṅkīrtana [11]**

Remembering Śrī Jāhnavā Devī's lotus feet, this poor Kṛṣṇa Dās is chanting the Holy Names and glories of the Lord.

— — —

**rādhā-kuṇḍa-taṭa-kuñja-kuṭīra
govardhana-parvata yāmuna-tīra [1]**

The grove-dwelling on the banks of Rādhā Kuṇḍa, Govardhan Hill, the banks of the Yamunā River.

**kusuma-sarovara, mānasa-gaṅgā
kalinda-nandinī vipula-taraṅga [2]**

Kusum Sarovar lake, the Mānasa Gaṅgā River, the rolling waves of the Yamunā, the daughter of the sun.

**vaṁśī-vaṭa, gokula, dhīra-samīra
vṛndāvana-taru-latikā-vānīra [3]**

The Vaṁśīvaṭ tree, Gokula, the gentle breezes, the trees, vines and the rattan palms of Vṛndāvan.

**khaga-mṛga-kula, malaya-vātāsa
mayūra, bhramara, muralī-vilāsa [4]**

The birds, animals, sweet spring air, peacocks, bumblebees and the sweet flute song.

**veṇu, śṛṅga, pada-chihna, megha-mālā
vasanta, śaśāṅka, śaṅkha karatālā [5]**

The flute itself, the horn, footprints, range of clouds, spring time, the moon, conch, hand-cymbals.

**yugala-vilāse anukūla jāni
līlā-vilāsa-uddīpaka māni [6]**

I know that all this nourishes and excites pleasure in the Divine Couple's pastimes.

**e saba chhoḍata kāhā nāhi yāũ
e saba chhoḍata parāṇa hārāũ [7]**

If I were to lose all this, I would have nowhere to go. If I were to lose all this, I would just die.

**bhaktivinoda kahe śuna kāna!
tuyā uddīpaka hāmāra parāṇa [8]**

Bhaktivinod says: 'Hear me, Kāna! You excite and stir my very being.'

— — —

**jaya rādhā-mādhava jaya kuñja-bihārī
jaya gopī-jana-vallabha jaya giri-bara-dhārī [1]**

Glory to Rādhā-Mādhav, the beloved of Śrīmatī Rādhārāṇī! Glory to Kuñja-bihārī, the enjoyer of pastimes in the groves of Vraja. Glory to Gopī-jana-vallabha, the dearest beloved of *gopīs*! Glory to Giribara-dhārī, the lifter of great Govardhan Hill!

**jaya yaśodā-nandana jaya vraja-jana-rañjana,
jaya yamunā-tīra-vanachārī [2]**

Glory to Yaśodā-nandan, the son of Mother Yaśodā! Glory to Vraja-jana-rañjan, One who pleases the inhabitants of Vraja. Glory to Yamunā-tīra-vanachārī, One who roams the forest and banks of the Yamunā.

**rādhe jaya jaya mādharma-dayite
gokula-taruṇī-maṇḍala-mahite [1]**

Glory, glory to Śrī Rādhā, the dearmost beloved of Lord Mādhav who charms all beautiful young girls of Gokula.

**dāmodara-rati-varddhana-veśe
hari-niṣkuṭa-vṛndā-vipineśe [2]**

Her beautiful garments increase Dāmodar's attachment to Her. She always plays with the Lord in the forests, groves and recesses of Vṛndāvan.

**vṛṣabhānū-dadhi nava-śaśilekhe
lalitā-sakhī guṇa-ramita-viśākhē [3]**

Like the Moon arising from the ocean, She appeared from the ocean of King Vṛṣabhānū. She is Lalitā's friend and Viśakha's delight.

**karuṇām kuru mayi karṇābharite
sanaka-sanātana-varṇita-charite [4]**

O merciful Devī! Please bestow Your mercy on me. Your glories are extolled even by great liberated souls such as Sanak and Sanātan Kumārs.

virajāra pāre śuddha paravyoma-dhāma
tad-upari śrī-gokula vṛndāraṇya nāma [1]

Crossing Virajā, there is pure Paravyoma Dhām, and above it there is Śrī Gokula and a place called Vṛndāvan.

vṛndāvana chintāmaṇi, chidānanda-ratna-khani,
chinmaya apūrva-daraśana
tāhi mājhe chamatkāra, kṛṣṇa vana-spati-sāra,
nīlamaṇi tamāla yemana [2]

Vṛndāvan is a wish-fulfilling jewel, a transcendental ecstatic gem. If you behold this inconceivable transcendental abode, you will see there an astonishing large black tree resembling a *tamāl* tree.

tāhe eka svarṇa-mayī, latā sarva-dhāma-jayī,
uṭhiyāchhe parama-pāvanī
hlādinī-śaktira sāra, ‘mahā-bhāva’ nāma yāra,
tribhuvana-mohana-mohinī [3]

A golden creeper, defeating the beauty of the whole abode and supremely purifying, has grown on it. She is the essence of *hlādinī* (the Lord’s internal potency) – Her name is *mahā-bhāva* (deepest love). She captivates the Enchanter of the whole three words.

rādhā-nāme parichita, tuṣiyā govinda-chitta,
virājaye parama ānande
sei latā-patra-phula, lalitādi sakhī-kula,
sabe mili’ vṛkṣe dṛḍha bāndhe [4]

Known as Rādhā, She exists to satisfy Govinda’s heart, and She is very happy in Her life. The leaves and flowers of this creeper are Her friends (Lalitā and others). All together, they firmly bind the tree.

latāra paraśe praphulla tamāla
latā chhāḍī’ nāhi rahe kona kāla [5]

Feeling the touch of this creeper, the *tamāl* tree begins to blossom – it cannot exist without this creeper even a moment.

tamāla chhāḍiyā latā nāhi vāche
se latā-milana sadā-kāla yāche [6]

The creeper, too, cannot live without the *tamāl* tree. The tree always prays for the union with the creeper.

bhakativinoda milana dōhāra
nā chāhe kakhana binā kichhu āra [7]

Bhaktivinod does not ever want anything else except for the union of these Two.

— — —

rādhā-kṛṣṇa bal bal balare sabāi
(ei) śikṣā diyā, saba nadiyā,
phirchhe neche gaura-nitāi [1]

‘Say, “Rādhā-Kṛṣṇa!” Say, “Rādhā-Kṛṣṇa!” All of you, say it!’ Teaching this, Gaura-Nitāi are walking and dancing all over Nadia.

(michhe) māyāra vaśe, yāchchha bhese,
khāchchha hābuḍubu bhāi
(jīva) kṛṣṇa-dāsa, e viśvāsa,
karle ta āra duḥkha nāi [2]

Brother, you are swimming in *māyā* (wasting your time), sometimes coming up to the surface, sometimes choking and struggling. You are a soul, a servant of Kṛṣṇa! If you believe it, there will not be any sadness left then.

(kṛṣṇa) balbe yabe, pulaka habe,
jharabe ākhi bali tāi
(rādhā) kṛṣṇa bala, saṅge chala,
ei mātra bhikṣā chāi
(yāya) sakala vipada, bhakativinoda,
balena yakhana o-nāma gāi [3]

When you take Kṛṣṇa's Name, it will make the hairs on your body stand on end and streams of tears will flow from your eyes. Come along and chant, 'Rādhā-Kṛṣṇa!' – this is all I am begging you for! Bhaktivinod says that when you chant Kṛṣṇa's Names, all dangers go away.

— — —

Daśavatāra Stotram

pralaya-payodhi-jale dhṛtavān asi vedaṁ
vihita-vahitra-charitram-akhedam
keśava dhṛta-mīna-śarīra jaya jagadīśa hare [1]

You easily act as a boat and uphold the Vedas above the waters of cosmic devastation. O Keśav who assumes the form of a fish! Glory to You, O Lord of the universe, O Hari!

kṣitir iha vipulatare tiṣṭhati tava prṣṭhe
dharaṇi-dharaṇa-kina-chakra-gariṣṭhe
keśava dhṛta-kūrma-śarīra jaya jagadīśa hare [2]

You uphold Mount Mandara upon Your giant back and become beautified by the circular scar it leaves on You. O Keśav who assumes the form of a tortoise (Kūrmadev)! Glory to You, O Lord of the universe, O Hari!

vasati daśana-śikhare dharaṇī tava lagnā
śaśini kalaṅka-kaleva nimagnā
keśava dhṛta-śūkara-rūpa jaya jagadīśa hare [3]

The earth sits fixed atop the tip of Your tusk like a dark spot upon the Moon. O Keśav who assumes the form of a boar! Glory to You, O Lord of the universe, O Hari!

tava kara-kamala-vare nakham adbhuta-śṛṅgaṁ
dalita-hiraṇyakaśipu-tanu-bhṛṅgam
keśava dhṛta-narahari-rūpa jaya jagadīśa hare [4]

As if crushing a wasp, You rip apart Hiraṇyakaśipu's body with the amazingly sharp nails of Your beautiful lotus hands. O Keśava who assumes a half-man, half-lion form! Glory to You, O Lord of the universe, O Hari!

**chhalayasi vikramaṇe balim adbhuta-vāmana
pada-nakha-nīra-janita-jana-pāvana
keśava dhṛta-vāmana-rūpa jaya jagadīśa hare [5]**

In the form of an amazing dwarf, You trick Bali Mahārāj with Your strides and deliver all souls with the water flowing from Your toenails. O Keśava who assumes the form of a dwarf *brahmaṇ* (Vāmanadev)! Glory to You, O Lord of the universe, O Hari!

**kṣatriya-rudhira-maye jagad-apagata-pāpaṁ
snapayasi payasi śamita-bhava-tāpaṁ
keśava dhṛta-bhṛgupati-rūpa jaya jagadīśa hare [6]**

When the world becomes distorted with sins, You spill the blood of *kṣatriyas* and perform *abhišek*, removing all material miseries. O Keśava who assumes the form of the protector of *brāhmaṇs* (Paraśurāma)! Glory to You, O Lord of the universe, O Hari!

**vitarasi dikṣu raṇe dik-pati-kamanīyaṁ
daśa-mukha-mauli-baliṁ ramanīyaṁ
keśava dhṛta-rāma-śarīra jaya jagadīśa hare [7]**

To fulfil the wish of great sages, You mercifully fight a battle, pleasing everyone with the tribute of Rāvaṇ's ten heads! O Keśava who assumes the form of Lord Rāma! Glory to You, O Lord of the universe, O Hari!

**vahasi vapuṣi viśade vasaṇaṁ jaladābhaṁ
hala-hati-bhīti-milita-yamunābhaṁ
keśava dhṛta-haladhara-rūpa jaya jagadīśa hare [8]**

You wear beautiful, shining clothes the colour of a cloud and the colour of the Yamunā River when she is frightened by the strike of Your plough. O Keśava who assumes the form of a plough-holder (Balarām)! Glory to You, O Lord of the universe, O Hari!

nindasi yajña-vidher ahaha śruti-jātaṁ
sadaya-hṛdaya-darśita-paśu-ghātaṁ
keśava dhṛta-buddha-śarīra jaya jagadīśa hare [9]

Showing a compassionate heart for killed animals, You decry the lamentable scriptural injunctions for sacrifices. O Keśav who assumes the form of the enlightened (Buddha)! Glory to You, O Lord of the universe, O Hari!

mlechchha-nivaha-nidhane kalayasi karavālaṁ
dhūmaketum iva kim api karālam
keśava dhṛta-kalki-śarīra jaya jagadīśa hare [10]

To slay all lowliest of men, You carry a sword that is as formidable as a comet. O Keśav who assumes the form of the destroyer of darkness (Kalki)! Glory to You, O Lord of the universe, O Hari!

śrī-jayadeva-kaver idam uditam udāraṁ
śṛṇu sukha-daṁ śubha-daṁ bhava-sāram
keśava dhṛta-daśa-vidha-rūpa jaya jagadīśa hare [11]

This poem mercifully appeared from the pen of Śrī Jayadev. Please listen to it for it gives happiness, auspiciousness and is the sum and substance of pure devotion. O Keśav who assumes these ten forms! Glory to You, O Lord of the universe, O Hari!

vedān uddharate jaganti vahate bhū-golaṁ udvibhrate
daityaṁ dārayate baliṁ chhalayate kṣatra-kṣayaṁ kurvate
paulastyaṁ jayate halaṁ kalayate kāruṇyam ātanvate
mlechhān mūrchhayate daśākṛti-kṛte kṛṣṇāya tubhyaṁ namaḥ [12]

I offer my obeisance to Lord Śrī Kṛṣṇa, who assumes ten forms and rescues the Vedas, upholds Mount Mandara, uplifts the earth, rips apart demons, tricks Bali Mahārāj, kills *kṣatriyas*, emerges victorious over demons, carries a plough, shows kindness and annihilates the degraded.

— — —

ŚRĪ ĀRATI GĪTĪ

Śrī Bhoga Ārati Song

bhaja bhakata-vatsala śrī-gaura-hari

śrī-gaura-hari sohi goṣṭha-bihārī [1]

Worship Śrī Gaura-hari, who loves His devotees and who plays and enjoys together with His dear associates.

nanda yaśomatī-chitta-hārī

belā ha'la dāmodara, āisa ekhana

bhoga-mandire basi' karaha bhojana [2]

He has stolen Nanda Mahārāj's and Mother Yaśodā's hearts. 'It is time, Dāmodar! Come to the dinning room and eat!'

nandera nirdeśe baise giribara-dhārī

baladeva-saha sakhā baise sārī sārī [3]

On the order of Nanda Mahārāj, the Lifter of great Govardhan Hill comes and sits in a line together with Baladev and His friends.

śuktā-śākādi bhāji nālītā kuṣmāṇḍa

ḍālī ḍālnā dugdha-tumbī dadhi mochā-ghaṇṭa [4]

Bitter curries, various herbs, fries, tender jute herbs, pumpkin, *ḍal*, curries with gravy, gourd cooked in milk, yoghurt, banana flowers.

mudga-baḍā māṣa-baḍā roṭikā ghṛtānna

śaṣkuli piṣṭaka kṣīra puli pāyasānna [5]

Fried *mung* and *urad* dumplings, *roṭīs*, ghee rice, *luchi*, sweet rice-meal cakes, condensed milk, *pulis* (cakes with sweet filling), sweet rice.

karpūra amṛtakelī rambhā kṣīra-sāra

amṛta rasālā amla dvādaśa prakāra [6]

Camphor, rice pudding, bananas, cheese, fruit juice and nectar, as well as twelve kinds of sour items.

**luchi chini sara-purī laḍḍu-rasā-balī
bhojana karena kṛṣṇa ha'ye kutūhalī [7]**

Luchi with sugar, condensed-milk cakes, *lāḍḍus*, sweet balls in syrup. Kṛṣṇa enjoys His meal very much.

**rādhikāra pakka anna vividha byañjana
parama ānande kṛṣṇa karena bhojana [8]**

Kṛṣṇa eats very happily all the various preparations Rādhikā cooks for Him.

**chhale bale lāḍḍu-khāya śrī-madhumaṅgala
bagala bājāya āra deya hari-bola [9]**

Sneaking *lāḍḍus*, Śrī Madhumaṅgal put his hand under his armpit and makes naughty sounds, crying, '*Hari bol!*'

**rādhikādi gaṇe heri nayanera koṇe
tṛpta ha'ye khāya kṛṣṇa yaśodā bhavane [10]**

Glancing at Rādhikā and others in the kitchen from the corner of His eye, Kṛṣṇa eats happily at Mother Yaśodā's home.

**bhojanānte piye kṛṣṇa suvāsita bāri
sabe mukhe prakṣālaya ha'ye sāri sāri [11]**

At the end of His meal, Kṛṣṇa drinks some scented water. Then, everybody stands in a line to wash their mouths.

**hasta mukha prakṣāliya yata sakhā-gaṇe
ānande viśrāma kare baladeva sane [12]**

Having washed their hands and mouths, all friends together with Baladev happily retire to take rest.

**tāmbula rasāla āne tāmbula maśālā
tāhā kheyē kṛṣṇa-chandra sukhe nidrā gelā [13]**

Then, Kṛṣṇa-chandra is given some juicy and spicy betels – He eats them and happily falls asleep.

**vilāsaka śikhi-puchchha chāmara ḍhulāya
apūrva śayāya kṛṣṇa sukhe nidra yāya [14]**

As He is fanned with a large peacock-feather fan and a yak-tail whisk, Kṛṣṇa falls asleep on His incredibly beautiful bed.

**yaśomatī ājñā peye dhaniṣṭhā ānīta
śrī-kṛṣṇa-prasāda rādhā bhuñje haye prīta [15]**

On the order of Yaśomatī, Dhaniṣṭhā brings Kṛṣṇa's holy *prasād* to Rādhā, who then lovingly honours it.

**lalitādi sakhī-gaṇa avasēṣa pāya
mane mane sukhe rādhā-kṛṣṇa-guṇa gāya [16]**

After that, Lalitā and other girls take the remnants – rejoicing at heart, they sing Rādhā-Kṛṣṇa's glories.

**hari-līlā eka-mātra yāhāra pramoda
bhogārati gāya ṭhākura bhaktivinoda [17]**

Bhaktivinod, whose sole obsession is the pastimes of the Lord, is thus singing this *bhoga ārati* (a song glorifying the Lord's pastime of taking a meal).

— — —

Śrī Gaura Ārati

jaya jaya gorāchāder āratika śobhā
jāhnavī taṭa-vane jaga-mana lobhā [1]

Glory to the beautiful *ārati* of Gorāchād that takes place in a grove on the bank of the Ganges, and that the whole world longs to behold!

dakṣiṇe nitāichāda bāme gadādhara
nikaṭe advaita śrīnivāsa chhatra-dhara [2]

On His right is Nitāichād, and on His left is Gadādhara; next to Him are Advaita and Śrīvās, holding an umbrella.

basiyāchhe gorāchāda ratna-sirṁhāsane
ārati karena brahmā ādi deva-gaṇe [3]

Gorāchād is seated on a jewelled throne, and many gods, including Lord Brahmā, are offering worship to Him.

narahari ādi kari chāmara ḍhulāya
sañjaya, mukunda, vāsu-ghoṣa ādi gāya [4]

Narahari and others are fanning Him with yak-tail whisks. Sañjay, Mukunda, Vasu Ghoṣ and others are singing.

śaṅkha bāje ghaṇṭā bāje bāje karatāla
madhura mṛdaṅga bāje parama rasāla [5]

Somebody is blowing a conch, somebody is ringing a bell, somebody is playing the *karatāls*, and somebody is sweetly playing the *mṛdaṅgas*, creating an extremely sweet atmosphere.

bahu koṭī chandra jini vadana ujjala
gala-deśe vana-mālā kare jhalamala [6]

The radiance of the Lord's face defeats that of millions of moons. And there is a garland of forest flowers sparkling on His neck.

śiva, śuka, nārada preme gada-gada
bhaktivinoda dekhe gorāra sampada [7]

Śiva, Śuka and Nārad begin to stammer, engulfed in the ecstasy of divine love. Thus Bhaktivinod sees Gorā's excellence and glory.

Śrī Sārasvat Ārati

**jayare jayare jaya gaura-sarasvatī
bhaktivinodānvaya karuṇā muratī [1]**

Glory, glory to Śrī Gaura–Sarasvatī, the holy embodiment of mercy in the line of Śrī Bhaktivinod Ṭhākura.

**prakāśile gaura-sevā bhuvana maṅgala
bhakati-siddhānta śuddha prajñāna ujjala [2]**

Revealing service to Śrī Gaura, which spreads auspiciousness in this world, you presented devotional teachings (*bhakti-siddhānta*) that radiate self-effulgent pure transcendental knowledge.

**rādhā-śyāma eka-tanu dakṣe gorā rāya
bāme rādhā madhye svayaṁ śyāma-gopa jaya [3]**

Śrī Gorā Rāya, the combined form of Śrī Śrī Rādhā-Śyām, is standing on the right, Śrī Rādhā is on the left, and in the middle is the cowherd boy Śyāma Himself.

**vraja-rasa nava-bhāve navadvīpe rāje
udāre madhura rāga abhinava sāje [4]**

Vraja’s ecstatic devotion manifests itself in a new way in Nabadwīp: the sweetness of conjugal love is now freshly garbed in benevolence.

**mādhurya kaivalya rāga vrajera niryāsa
prāpti parākāṣṭhā tāhe gaurāṅga vilāsa [5]**

Sweetness and exclusive divine love – the very gist of Vraja – reach their acme in Śrī Gaurāṅga’s pastimes.

**rādhā bhāva-kānti aṅgikarī’ bhāla mate
dakṣiṇe āsana rasa garimā dekhāte [6]**

Śrī Gaurāṅga earnestly embraces Śrī Rādhā’s heart and halo and takes His place on Her right to show the glory of Her ecstatic loving devotion.

**rādhā-rasa-traya-svāda rahasya prayāsa
nirakhi praphulla rādhā mukhe manda hāsa [7]**

Seeing His attempt to relish the three-fold taste of Her divine mood, Rādhā smiles gently.

**madhye rahi varṁśī-rave ghoṣe varṁśī-dhara
rādhāra sampade āmi gaurāṅga-sundara [8]**

Standing in the middle and playing His flute, Varṁśīdhar Kṛṣṇa proclaims, ‘Garbed into Rādhā’s glory, I am Gaurāṅga-sundar!

**mad-abhīṣṭha-rūpa rādhāra hṛdaya mandire
gaurāṅga bhajile suṣṭhu sphūrta pāya tāre [9]**

‘Those who sincerely worship Gaurāṅga can see Me in My most desired form in the temple of Rādhā’s heart.’

**nadiyā prakāṣe mahāprabhu gaura-nidhi
patita-pāvana deve milāila vidhi [10]**

Mahāprabhu Gauranidhi appeared in Nadia. Providence has brought this merciful Lord, the rescuer of the fallen, to this world.

**e-rūpa ārati brahmā śambhu agochara
gaura-bhakta kṛpā-pātra mātṛa siddhi sāra [11]**

This *ārati* is not visible to Lord Brahmā or Śiva. Only those who receive the mercy of Gaura’s devotees can have the power to see it.

**śrī-svarūpa rāmānanda rūpa sanātana
śrī-raghu jīvādi kṛpāya dekhe bhakta-jana [12]**

Devotees see it by the mercy of such great devotees as Śrī Svarūp, Rāmānanda, Rūpa, Sanātan, Śrī Raghunāth, Jīva and others.

**jaya guru-gaura-rādhā-govinda-sundara
jaya dāo bhakta-vṛnda nitya nirantara [13]**

Glory to Śrī Guru, Gaurāṅga and Rādhā-Govinda-sundar. O devotees! Always chant Their glories without stop!

— — —

Śrī Śrī Nitāi Chaitanya Ārati

(Ārati song for Śrī Śrī Nitāi-Chaitanya Deities at Śrī Kṣetra Temple, composed by
Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj)

**jaya guru mahārāja karuṇā-sāgara
śrī-bhakti-rakṣaka deva-gosvāmī śrīdhara [1]**

Glory to Guru Mahārāj, Śrī Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj, an ocean of mercy.

**prakāśile nīlāchale bhuvana-maṅgala
nitāi-chaitanyadeva-sevā samujjala [2]**

He manifested the effulgent service to Śrī Nitāi-Chaitanyadev in Nīlāchal for the benefit of the entire world.

**gorā-preme mātōyārā nityānanda-rūpa
rasa-rāja mahā-bhāva chaitanya-svarūpa [3]**

Nityānanda appears engulfed with divine love for Gorā, and Chaitanya appears as a combined form of Rasarāj Śrī Kṛṣṇa and Mahābhāva Śrīmatī Rādhārāṇī.

**kasita-kāñchana yini śrī-aṅga lāvaṇī
dūhū-gale vana-mālā bhāvera dolanī [4]**

The beauty of Their holy figures surpasses that of molten gold. Garlands of forest flowers beautifully swing on Their necks.

**murachhita koṭī-kāma rūpa-rāsa-raṅge
madhura nartana-bhāva varābhaya bhaṅge [5]**

One will faint to see Their ecstatic beauty, resembling the beauty of ten million cupids. Their sweet ecstatic dancing overpowers any benediction.

**koṭī-chandra-bhānu-śobhā ratna-sirṁhāsane
prema netre dekhe mahā-bhāgyavāna jane [6]**

Extremely fortunate souls who have the eyes of divine love can see Them sitting on a throne, shining brighter than millions of moons and suns.

mṛdaṅga mandirā bāje suśaṅkha-dhvanita
śruti-mauli-ratna-mālā dīpa-nirājita [7]

There are sounds of *mṛdaṅgas* and *karatāls* and blowing of the conch. And Their forms are illuminated by a lamp of 108 Upaniṣads, the dazzling crest-jewels of the Vedas.

bhuvana-mohana dūhū rūpera ārati
gupta-vṛndāraṇya-bāsī dekhe niravadhi [8]

Their *ārati* attracts the whole universe and is always seen by the residents of Gupta-Vṛndāvan (Nabadwīp).

śrī-svarūpa rāmānanda rūpa sanātana
raghunātha haridāsa gadādhara-dhana [9]

This is the wealth of Śrī Svarūp, Rāmānanda, Rūpa, Sanātana, Raghunātha, Haridāsa and Gadādhara.

sārvabhauma gopīnātha jīvānuga-jana
dekheṇa ārati-śobhā durlabha-darśana [10]

Sārvabhauma, Gopīnātha and followers of Jīva can see this beautiful *ārati*, which is extremely rare to behold.

nadīyā prakāśe nityānanda-gauranidhi
patita-pāvana-kṣetre milāila vidhi [11]

Nityānanda and Gauranidhi manifested Themselves in Nadia, and now Providence has brought Them to Śrī Kṣetra (Purī Dhām), the abode that rescues fallen souls.

avichintya nityānanda-chaitanya-prakāśa
śrī-guru-prasāde dekhe ei adhama dāsa [12]
(śrī-guru-prasāde dekhe śrī-govinda dāsa)

This lowly servant sees this inconceivable manifestation of Nityānanda and Chaitanya by the mercy of Śrī Guru. (Śrī Govinda Dāsa sees it by the mercy of his Guru Mahārāj.)

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Gupta Govardhan Ārati at Śrī Govinda Kuṇḍa

(By Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj)

**jaya jaya girirājera ārati viśāla
śrī-gaura-maṇḍala-mājhe bhuvana-maṅgala [1]**

Glory, glory to the grand *ārati* of Śrī Girirāj Govardhan that takes place in Śrī Gaura Maṇḍal, blessing the entire world.

**koladvīpe śobhe gupta-govardhana-rūpa
vyakta haila śrī-govinda-kuṇḍa aparūpa [2]**

He exists beautifully in Koladvīp as Hidden Govardhan, and Śrī Govinda Kuṇḍa has now manifested itself there in an miraculous way.

**mālatī-mādhavī-kuñja kandare kandare
nigūḍha-nikuñja-līlā hari-manohare [3]**

There are confidential forest pastimes enacted in the solitary corners of His *mālatī* and *mādhavī* groves and caves. These pastimes captivate the Lord's mind.

**apūrva kuṇḍera śobhā yena sudhā-bhāṇḍa
surendra-surabhī-sevā-saubhāgya-mārtanḍa [4]**

The incomparable beauty of Govinda Kuṇḍa is like a repository of pure nectar, illuminated by the sun rays of King Indra's and the heavenly cow Surabhi's immense service fortune.

**śrī-bhakti-rakṣaka deva-gosvāmī śrīdhara
prakāśila tava sevā dīpta manohara [5]**

Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj has manifested this effulgent, enchanting service to You.

**śrī chaitanya-sārasvata maṭha suśobhana
yathā nitya sevā kare sārasvata-gaṇa [6]**

Śrī Chaitanya Sāraswat Maṭh is a very beautiful place where followers of Śrīla Prabhupād Saraswatī Ṭhākura's line serve eternally.

**gosvāmī śrī-raghunātha dāsere smariyā
nirantara sevā kare antarmaṇā haiyā [7]**

Remembering Śrī Raghunāth Dās Gosvāmī, they become withdrawn and constantly engage themselves in service.

**jaya gupta-govardhana divya-rasālaya
rūpa-raghunāthānuga-bhaktera āśraya [8]**

Glory to Hidden Govardhan, an abode of transcendental ecstasy and the refuge of Śrī Rūpa-Raghunāth's exclusive, chaste devotees.

**kuliyā-prakāśa tava achintya-mahimā
divāniśi bhakta-vṛnda kare parikramā [9]**

Now that Your inconceivable glories are revealed in the town of Kulia, devotees circumambulate You day and night.

**sevyā o sevaka-rūpe nitya parakāśa
sānande āratī dekhe e adhama dāsa [10]**

You are eternally manifest as an object of service and as a servitor. This worthless servant beholds Your *āratī* with great joy.

— — —

Śrī Śrī Girirāj-Govardhan Ārati

(By Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj)

jaya jaya girirājera āratika śobhā
śrī-vraja-maṇḍala-mājhe jaga mana lobhā [1]

Glory, glory to the beautiful *ārati* of Girirāj that takes place in Śrī Vraja Maṇḍal and that the whole world longs to behold.

pramoda-madana-līlā śrī-rādhā-ramaṇa
yathā nitya-līlā kare laye sakhi-gaṇa [2]

There, Śrī Rādhā-Ramaṇ enjoys His eternal amorous pastimes in the company of His girlfriends.

mālatī-mādhavī-kuñja kandare kandare
nigūḍha-nikuñja-līlā hari-manohare [3]

The confidential pastimes that happen in the solitary corners of *mālatī* and *mādhavī* groves and caves capture the Lord's mind.

śyāma-kuṇḍa rādhā-kuṇḍa kusuma-sarovara
mānasa gaṅgā dāna-ghāṭī yāra abhyantara [4]

Within this Govardhan, there is Śyāma Kuṇḍa, Rādhā Kuṇḍa, Kusum Sarovar, Mānasa-Gaṅgā and Dāna Ghāṭī.

śrī-govinda-kuṇḍa līlā-sthalī nāhi sīmā
divā-niśī bhakta-vṛnda kare parikramā [5]

There is no end to the pastimes that take place at Śrī Govinda Kuṇḍa. Devotees circumambulate this abode day and night.

‘śrīdhara-svāmī-sevāśrama’ parama śobhana
yathā nitya-sevā kare sārāsvata-gaṇa [6]

There stands magnificent Śrī Śrīdhara Swāmī Sevā Āśrama where followers of Śrīla Prabhupād Sarasvatī Ṭhākura's line serve eternally.

abhinna śrī-kṛṣṇa jñāne bhajibāra tare
mahāprabhu samarpilā raghunātha kare [7]

Mahāprabhu placed Govardhan in Raghunāth's hand so that he may worship Him, knowing Him to be non-different from Lord Śrī Kṛṣṇa.

**gosvāmī śrī-raghunātha dāsere smariyā
nirantara sevā kare antarmaṇā haiyā [8]**

Remembering Śrī Raghunāth Dās Gosvāmī, devotees become withdrawn and constantly engage themselves in service.

**jaya giri-govardhana divya-rasālaya
rūpa-sanātana-jīva-raghunāthāśraya [8]**

Glory to Giri-Govardhan, an abode of transcendental ecstasy and the refuge of Śrī Rūpa-Raghunāth's exclusive, chaste devotees.

**surendra-munīndra-śiva-śuka-mahājana
dekkena āratī-śobhā durlabha-darśana [10]**

Lord Indra, Nārad, Śiva, Śuka and other exalted souls see the beauty of this *āratī*, which is a very rare sight to behold.

**sevyā o sevaka-rūpe nitya parakāśa
sānande āratī dekhe e adhama dāsa [11]**

You are eternally manifested as an object of service and as a servitor. This worthless servant beholds Your *āratī* with great joy.

— — —

Yugala Ārati

**jaya jaya rādhā-kṛṣṇa-yugala-milana
ārati karaye lalitādi sakhī-gaṇa [1]**

Glory, glory to the Divine Couple Śrī Śrī Rādhā-Kṛṣṇa, who are worshipped by Their friends (Lalitā and others).

**madana-mohana rūpa tribhaṅga-sundara
pītāmbara śikhi-puchchha-chūḍā mano-hara [2]**

Madan-mohan Kṛṣṇa, the enchanter of Cupid, looks very beautiful as He stands bending His neck, waist and knees. Dressed in yellow clothes, He has a charming peacock feather adorning His head.

**lalita-mādhava bāme vṛṣabhānu-kanyā
nīla-vasanā gaurī rūpe guṇe dhanyā [3]**

To the right of Lalita-Mādhav is the daughter of King Vṛṣabhānu. Dressed in dark blue garments, She has a golden complexion and is endowed with exquisite beauty and many virtues.

**nāna-vidha alaṅkāra kare jhalamala
hari-mano-vimohana vadana ujjala [4]**

Adorned with many different sparkling ornaments, Her radiant face captivates the Lord's mind.

**viśākhādi sakhī-gaṇa nānā rāge gāya
priya-narma-sakhī yata chāmara ḍhulāya [5]**

Young girls (Viśākhā and others) sing different melodious songs, and all the other intimate girlfriends fan Them with yak-tail whisks.

**śrī-rādhā-mādhava pada sarasija āśe
bhaktivinod sakhī-pade sukhe bhāse [6]**

Praying for Śrī Rādhā-Mādhav's holy lotus feet, Bhaktivinod floats in happiness at the holy feet of Their girlfriends.



Śrī Tulasī Parikramā Gīti

namo namaḥ tulasī mahārāṇi,
vṛnde mahārāṇi namo namaḥ

namo-re namo-re māīyā namo nārāyaṇī
yāko daraśe paraśe agha-nāśa hoi
mahimā veda purāṇe vākhāṇī [1]

O Tulasī Mahārāṇī, O Vṛnda Devī, I offer my obeisance unto you again and again. O Nārāyaṇī, I offer my obeisance unto you again and again. By seeing or touching you, all sins are destroyed. Your glories are sung in the Vedas and Purāṇas.

yāko patra, mañjarī komala
śrī-pati-charaṇa-kamale lepaṭāṇi
dhanya tulasī, pūraṇa tapa kiye
śrī-śālagrāma-mahā-pāṭarāṇī [2]

Your leaves and tender budding flowers twine around your worshippable husband's lotus feet. You are so fortunate, O Tulasī! Having performed severe austerities, you became a renowned spouse of Śrī Śālagrām (Lord Viṣṇu).

dhūpa, dīpa, naivedya, ārati
phulanā kiye varakhā varakhāṇi
chhāpāṇna bhoga, chhatriśa byaṇjana
binā tulasī prabhu eka nāhi māni [3]

You shower mercy upon those who offer you incense, lamps, food, worship and flowers. The Lord does not accept any of fifty-six grain offerings or thirty-six vegetable offerings without Tulasī leaves.

śiva śuka nārada āura brahmādika
ḍhūḍata phirata mahā-muni jñāṇī
chandraśekhara māīyā terā yaśa gāoye
bhakati dāna dījiye mahārāṇi [4]

Śiva, Śuka, Nārad, Brahmā and all other great personalities, sages and scholars search for pure devotion everywhere. O Mother! O Great Queen, please bestow this devotion onto Chandraśekhara who is singing your glories.

**namo namaḥ tulasī! kṛṣṇa-priyasī
rādhā-kṛṣṇa sevā pāba ei abhilāṣī [1]**

O Tulasī, beloved of Lord Kṛṣṇa! I am offering obeisances to you again and again.

**ye tomāra śaraṇa laya, tāra vāñchhā pūrṇa haya,
kṛpā kari' kara tāre vṛndāvana-bāṣī [2]**

When one takes shelter in you, all their desires become fulfilled and you mercifully make them residents of Vṛndāvan.

**mora ei abhilāṣa, vilāsa kuñje dio bāsa,
nayane heriba sadā yugala-rūpa-rāṣī [3]**

I hanker for that. Please let me live in a grove where amorous pastimes take place. Let me always behold with my own eyes the charming beauty of the Divine Couple.

**ei nivedana dhara, sakhīra anugata kara,
sevā-adhikāra diyā kara nija dāṣī [4]**

Please consider my appeal. Make me a follower of the Divine Couple's girlfriends. Vesting me with the right to do service, please me make me your servant.

**dīna kṛṣṇa-dāse kaya, ei yena mora haya,
śrī-rādhā-govinda-preme sadā yena bhāṣī [5]**

Poor Kṛṣṇa Dās says, 'May my wish come true. May I always float in the divine love for Śrī Śrī Rādhā-Govinda.'

Śrī Prasād Sevā Songs

**mahāprasāde govinde nāma-brahmaṇi vaiṣṇave
svalpa-puṇya-vatām rājan viśvāso naiva jāyate**

‘O King, one whose fortune is meagre never develops strong faith in *mahāprasād*, Govinda, the Holy Name or Vaiṣṇavs.’

śarīra avidyā-jāla, jaḍendriya tāhe kāla,
jīve phele viṣaya-sāgare
tāra madhye jihvā ati, lobha-maya sudurmati,
tā’ke jetā kaṭhina saṁsāre [1]

This body is a net of ignorance, and the material senses are the cause of its ruin because they throw the soul into the ocean of material life. Among all senses, the tongue is extremely greedy and wicked; it is very difficult to conquer it in the material world.

kṛṣṇa baḍa dayā-maya, karibāre jihvā jaya,
svaprasād anna dila bhāi
sei annāmṛta pāo, rādhā-kṛṣṇa guṇa gāo,
preme ḍāka chaitanya-nitāi [2]

Brother, Lord Kṛṣṇa is very merciful: to conquer the tongue, He has given us His food remnants! Take this nectarean food, sing the glories of Rādhā-Kṛṣṇa and call out to Chaitanya and Nitāi with love!

— — —

eka-dina śāntipure, prabhu advaitera ghare,
dui prabhu bhojane basila
śāka kari’ āsvādana, prabhu bale, ‘bhakta-gaṇa,
ei śāka kṛṣṇa āsvādila [1]

One day in Śāntipur, Mahāprabhu was at Advaita Prabhu’s house. They both sat down to eat, and when Mahāprabhu tasted some *śāk*, He said, “Devotees! Kṛṣṇa has tasted this *śāk*!

hena śāka āsvādane, kṛṣṇa-prema āise mane,
sei preme kara āsvādana
jaḍa-buddhi parihari', prasāda bhojana kari',
hari hari bala sarva-jana' [2]

'Tasting this *śāk*, I feel divine love for Kṛṣṇa in My heart. Taste this love! Leaving your material consciousness and taking *prasād*, everybody must say, "Hari! Hari!"

śachīra aṅgane kabhu, mādhavendra-purī prabhu,
prasādānna karena bhojana
khāite khāite tāra, āila prema su-durbāra,
bale—'śuna sannyāsīra gaṇa [1]

One day, Mādhavendra Purī came to Śachī's house and took *prasād*. When he ate, suddenly irresistible divine love came over him, and he said, 'Dear *sannyāsīs*, please listen!

mochā-ghaṇṭa phulabaḍi, ḍāli ḍālnā chachchaḍi,
śachī-mātā karila randhana
tāra śuddhā-bhakti heri, bhojana karila hari,
sudhā sama e anna-byañjana [2]

'Mother Śachī has cooked this banana-flower curry, *ḍāl* dumplings, *ḍāl*, vegetables with gravies and without. Seeing her pure devotion, the Lord has eaten her preparations. Her cooking tastes like nectar!

yoge yogī pāya yāhā, bhoge āja habe tāha,
hari bali khāo sabe bhāi
kṛṣṇera prasāda-anna, tri-jagat kare dhanya,
tripurāri nāche yāhā pāi' [3]

'You can have whatever *yogīs* achieve by practising *yoga* just by eating this today. Brothers, eat and chant the Lord's Names! Kṛṣṇa's food remnants bless the entire three worlds. Even Lord Śiva, the killer of the Tripura demon, dances when he takes it!'

eka-dina nīlāchale, prasāda-sevana-kāle,
mahāprabhu śrī-kṛṣṇa-chaitanya
balilena bhakta-gaṇe, 'khecharānna śuddha mane,
sevā kari' hao āja dhanya [1]

One day in Nīlāchal, when Mahāprabhu Śrī Kṛṣṇa Chaitanya was honouring *prasād*, He told devotees, 'Serve this *khichuḍi* with a pure mind and feel blessed today.

khecharānna piṭhāpānā, apūrva prasāda nānā,
jagannātha dila tomā sabe
ākaṇṭha bhojana kari', bala mukhe hari hari,
avidyā-durita nāhi rabe [2]

'Jagannāth has given you all this wondrous *prasād* (*khichuḍi*, sweets, etc.). Eat up to your neck and chant the Lord's Names. All your sins and ignorance will go away.

jagannātha-prasādānna, viriñchi śambura mānya,
khāile prema haibe udaya
emana dulabha dhana, pāiyāchha sarva-jana,
jaya jaya jagannātha jaya' [3]

'Even Lord Brahmā the Creator and Lord Śambhu the Annihilator revere food remnants of Lord Jagannāth. If you eat His *prasād*, divine love will arise in you. Everybody has got such a rare wealth. Glory, glory to Jagannāth! Glory to Jagannāth!'

— — —

Śrī Hari-vāsara Gīti

(Sung on *ekādaśī* days, in the morning)

**śrī-hari-vāsare hari-kīrtana-vidhāna
nṛtya ārambhilā prabhu jagatera prāṇa [1]**

On the holy day of Śrī Hari (*ekādaśī*), when chanting *Śrī Hari-kīrtan* is prescribed, the Lord, the life and soul of the universe, began to dance.

**puṇyavanta śrīvāsa-aṅgane śubhārambha
uṭhila kīrtana-dhvani 'gopāla-govinda' [2]**

Starting beautifully in the courtyard of pious Śrīvās, the sound of the *kīrtan* grew louder as devotees chanted the Holy Names of the Lord: 'Gopāl! Govinda!'

**mṛdaṅga-mandirā bāje śaṅkha karatāla
saṅkīrtana-saṅge saba haila miśāla [3]**

The sounds of the *mṛdaṅgas*, cymbals, conchshells and clapping hands all merged together in the *saṅkīrtan*.

**brahmāṇḍe uṭhila dhvani pūriyā ākāśa
chaudikera amaṅgala yāya saba nāśa [4]**

The sounds of the chanting that arose there filled the sky of the entire universe and destroyed inauspiciousness all around.

**chatur-dike śrī-hari-maṅgala saṅkīrtana
madhye nāche jagannātha miśrera nandana [5]**

The all-auspicious *saṅkīrtan* of the Lord resounded in all four directions, the son of Jagannāth Miśra dancing in its centre.

**sabāra aṅgete śobhe śrī-chandana-mālā
ānande nāchaye sabe haiyā vibholā [6]**

Decorated with holy sandalwood paste and flower garlands, everyone danced, feeling overwhelmed with joy.

**nijānande nāche mahāprabhu viśvambhara
charaṇera tāli śuni ati manohara [7]**

Mahāprabhu Viśvambhar danced, engulfed in joy, and the sweet beats of His feet sounded extremely captivating.

**bhāvāveśe mālā nāhi rahaye galāya
chhiṇḍiyā paḍaye giyā bhakatera gāya [8]**

He was so engulfed in ecstasy that His flower garland could not stay on His neck – it tore and fell on devotees' bodies.

**yāra nāmānande śiva vasana nā jāne
yāra rase nāche śiva, se nāche āpane [9]**

The joy of whose Name makes Lord Śiva forget about clothes; the ecstasy of whose Name makes Lord Śiva dance – that very Lord is now dancing Himself!

**yāra nāme vālmīki haila tapodhana
yāra nāme ajāmila pāila mochana [10]
yāra nāma śravaṇe saṁsāra-bandha ghuche
hena prabhu avatari kali-yuge nāche [11]**

By the power of whose Name Vālmīki practised great austerities; by the power of whose Name Ajāmil attained liberation; by hearing whose Name the bondage of material existence is destroyed – that very Lord descends and dances in the Age of Kali.

**yāra nāma lai' śuka-nārada beḍāya
sahasra-vadana-prabhu yāra guṇa gāya [12]
sarva-mahā-prāyaśchita ye prabhura nāma
se prabhu nāchaye, dekhe yata bhāgyavān [13]**

He whose Name Śukadev and Nārada chant as they wander about; He whose glories are sung by thousand-mouthed Anantadev; He whose Name is the greatest of all kinds of atonements – that very Lord is now dancing. Those who are fortunate can see it.

**śrī-kṛṣṇa-chaitanya nityānanda-chāḍa jāna
vṛndāvana dāsa tachhu pada-yuge gāna [14]**

Vṛndāvan Dās sings this at the holy feet of Śrī Kṛṣṇa Chaitanya and Nityānanda-chāḍ, who are his very life and soul.

(Sung on ekādaśī days, in the evening)

**śuddha-bhakata- charaṇa-reṇu,
bhajana-anukūla
bhakata-sevā, parama siddhi,
prema-latikāra mūla [1]**

Pure devotees' foot dust is favourable to devotion. Serving devotees is the supreme fulfilment and the root of the creeper of divine love.

**mādhava-tithi, bhakti jananī,
yatane pālana kari
kṛṣṇa-vasati, vasati bali',
parama ādare bari [2]**

I carefully observe all holy days related to Lord Mādhav – such days are mothers of devotion. With much affection, I take Kṛṣṇa's holy abode as a place of my own residence.

**gaura āmāra, ye saba sthāne,
karala bhramaṇa raṅge
se saba sthāna, heriba āmi,
praṇayi-bhakata-saṅge [3]**

In the company of loving devotees, I behold all the places my Gaura visited during His pastimes.

**mṛdaṅga-vādyā, śunite mana,
avasara sadā yāche
gaura-vihita, kīrtana śuni',
ānande hṛdaya nāche [4]**

My heart always begs for a chance to hear the sounds of the *mṛdaṅga*. Hearing the *kīrtan* prescribed by Gaura, my heart dances for joy.

yugala-mūrti, dekhiyā mora,
parama ānanda haya
prasāda-sevā, karite haya,
sakala prapañcha-jaya [5]

I rejoice to see the holy Deities of the Divine Couple. By honouring Their *prasād*, I conquer all material illusions.

ye dina gṛhe, bhajana dekhi',
gṛhete goloka bhāya
charaṇa-sīdhu, dekhiyā gaṅgā,
sukha nā sīmā pāya [6]

Any day there is devotional service at home, I see Goloka manifest itself in it. When I see the Ganges, the nectar flowing from the Lord's feet, my happiness knows no end.

tulasī dekhi', juḍāya prāṇa,
mādhava-toṣaṇī jāni
gaura-priya, śāka sevane,
jīvana sārthaka māni [7]

Tulasī Devī pleases Lord Mādhav – whenever I see her, it soothes my heart. And honouring Gaura's favourite spinach, I consider my life successful.

bhakativinoda, kṛṣṇa-bhajane,
anukūla pāya yāhā
prati divase, parama sukhe,
svīkāra karaye tāhā [8]

Whatever is favourable to Kṛṣṇa's service, Bhaktivinod accepts that very happily every day.

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SPECIAL POETRY

Daśavidha Nāmaparādha (Ten Offences of the Holy Name)

(By Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj)

hari-nāma mahā-mantra sarva-mantra-sāra
yādera karuṇā-bale jagate prachāra
sei nāma-parāyaṇa sādhu, mahājana
tāhādera nindā nā kariha kadāchana [1]

(1) Never criticise *sādhus* and great souls who are devoted to chanting the Holy Name and by whose mercy the Hare Kṛṣṇa *mahā-mantra*, the best of all *mantras*, is distributed throughout the world.

vrajendra-nandana kṛṣṇa sarveśvareśvara
maheśvara ādi tāra sevana-tatpara
nāma chintāmāṇi kṛṣṇa-chaitanya-svarūpa
bheda-jñāna nā karibe līlā-guṇa-rūpa [2]

(2) Vrajendra-nandan Kṛṣṇa is the Lord of all Lords – Lord Śiva and all other gods always eagerly serve Him. A wish-fulfilling jewel, the Holy Name is the original form of Lord Kṛṣṇa – do not think that there is any distinction between His Name and His pastimes, qualities or beauty.

“guru kṛṣṇa-rūpa hana śāstrera pramāṇe
guru-rūpe kṛṣṇa kṛpā kare bhāgyavāne”
se gurute martya-buddhi avajñādi tyaji
iṣṭa-lābha kara, nirantara nāma bhaji [3]

(3) ‘Scriptures confirm that the *guru* is non-different from Kṛṣṇa, who appears as a *guru* to bestow His mercy upon fortunate souls.’ Giving up all irreverent ideas about the *guru* (that he is a mortal man, etc.), attain your aspiration and incessantly worship the Holy Name.

śruti, śruti-mātā-saha sātvata purāṇa
śrī-nāma-charaṇa-padma kare nīrājana
sei śruti-śāstra yebā karaye nindana
se aparādhīra saṅga karibe varjana [4]

(4) Revealed scriptures, their mother (the *gāyatrī*) and the *sattvik* Purāṇas, offer worship (*ārati*) at the Holy Name's lotus feet. Reject the association of the offenders who criticise such revealed scriptures.

nāmera mahimā sarva-śāstrete vākhāne
ati-stuti, hena kabhu nā bhāviha mane
agastya, ananta, brahmā, śivādi satata
ye nāma-mahimā-gāthā saṅkīrtana-rata
se nāma-mahimā-sindhu ke pāibe pāra?
ati-stuti bale yei—sei durāchāra [5]

(5) The glory of the Name is proclaimed in all scriptures. Never even think that such praise is excessive or unreasonable. When Agastya, Ananta, Brahmā, Śiva, and others are constantly engaged in the *saṅkīrtan*, chanting the glories of the Name, who can then cross this ocean of the glories of the Name? Those who say that it is excessive or unreasonable are wretched.

kṛṣṇa-nāmāvalī nitya golokera dhana
kalpita, prākṛta bhāve—aparādhī-jana [6]

(6) Kṛṣṇa's Names are eternal wealth of Goloka. Anyone who considers Them imaginary or mundane is an offender.

nāme sarva-pāpa-kṣaya sarva-śāstre kaya
sārā-dina pāpa kari sei bharasāya—
emata durbuddhi yāra sei aparādhī
māyā-pravañchita, duḥkha bhuñje niravadhi [7]

(7) All the scriptures declare that the Name destroys all sins. The wicked and foolish who sin all day long in view of that are offenders. They are deluded by Māyā and suffer from endless sorrows.

**atulya śrī-kṛṣṇa-nāma pūrṇa-rasa-nidhi
tāra sama nā bhāviha śubha-karma ādi [8]**

(8) The incomparable Name of Śrī Kṛṣṇa is an ocean of ecstasy. Do not consider His Names to be equal to any pious actions, religious rites or any other practices.

**nāme śraddhā-hīna-jana—vidhātā-vañchita
tāre nāma dāne aparādha suniśchita [9]**

(9) Giving the Name to those who are deceived by Providence and have no faith in the Name is definitely an offence.

**śuniyāo kṛṣṇa-nāma-māhātmya apāra
ye prīti-rahita, sei narādhama chhāra
ahaṁtā mamatā yāra antare bāhire
śuddha kṛṣṇa-nāma tāra kabhu nāhi sphure [10]**

(10) Those who have heard about the boundless glories of Kṛṣṇa's Name but still have no love for this Name are wretched, worthless souls. Kṛṣṇa's pure Name will never manifest to those who, within and without, only think in terms of 'I' and 'mine'.

**ei daśa aparādha kariyā varjana
ye sujana kare hari-nāma saṅkīrtana
apūrva śrī-kṛṣṇa-prema labhya tāra haya
nāma-prabhu tāra hṛde nitya vilasaya [11]**

The great souls who avoid these ten offences and engage in *Harinām-saṅkīrtan* attain unprecedented divine love for Lord Śrī Kṛṣṇa, and the Name Himself forever sports within their hearts.

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Śrī Guru Praśastiḥ (In Praise of Śrī Guru)

(By His Divine Grace Śrīla Bhakti Nirmal Āchārya Mahārāj)

āpanāke jānāi koṭi daṇḍavat nati
chira-dina oi pade thāke yena mati [1]

I offer you ten million prostrate obeisances. May I forever remain attached to your holy feet.

māyā pāśe yadi phāsi ye kona samaya
taribāra lāgi yena, ḍāki go tomāya [2]

Whenever Māyā throws a noose around my neck, I will call out to you for help.

sādhū, guru, vaiṣṇavera gāne, sukha pāi
yakhana yā khuṣī mane, takhani tā gāi [3]

The glories of *sādhus*, *gurus* and Vaiṣṇavs bring so much happiness that I just sing whatever comes to my mind.

pāpa puṇya lābha kṣati, nāhika vichāra
jāni, vaiṣṇava kṛpāte saba yābe anāchāra [4]

I do not think about piety or sin, gain or loss – I only know that by the mercy of Vaiṣṇavs, all undesirable things will go away.

tāḍera guṇa-gāna-śakti, mora kabhu nāi
tabu pāgalera mata, ki ye yena gāi [5]

I will never be able to glorify their qualities. Still, I am singing like a madman.

sādhū, guru, vaiṣṇava, kṛṣṇera prāṇa-dhana
tāḍera pada-jala-reṇu-māge mora mana [6]

My mind prays for the foot dust and water that has washed the holy feet of *sādhus*, *gurus* and Vaiṣṇavs, who are Kṛṣṇa's life and soul.

manera pipāsā baḍa sādhū sane bāsa
sarvasva tyajiyā tāi kari abhilāṣa [7]

My mind thirsts to live in *sādhus'* association. Giving up everything,
I long only for this.

**tādera charaṇe kata koṭi pāpa kari
mana tabu paḍe thāke oi pada dhari [8]**

How many millions of sins do I commit at their feet? Still, my mind
falls at their feet, clasping them.

**ārao kata bale mana, koṭi duḥkha sahi
janme janme yena āmi, oi pade rahi [9]**

What more can I say? No matter how many millions of miseries
I have to tolerate birth after birth, may I only remain at their feet.

**haṭhāt deṣe uṭhala sārā, śahara theke sakala pāḍā,
vichitra kutūhale
sakale āja ānandete, ekatre saba uṭhala mete,
nāche gāya dale dale [10]**

All of a sudden, throughout the land, in all wards of the town, there
arose a peculiar delight. Today, filled with bliss, everyone dances and
sings all together forming many groups.

**bhakta-gaṇa saba avirata, śraddhāñjali dichchhe kata,
śrī-maṭhete āsi
gauḍa deśera hṛdaya mājhe, yena sakala, dupura, sāje,
bajachhe mohana vāśī [11]**

Throughout the morning, afternoon and evening, devotees keep
coming to the holy temple standing in the heart of Gauḍa, bringing many
auspicious offerings. A stupefying flute song can be heard all around.

**śubha atharoī ḍisembara, kṛṣṇa-dvītīyā buddhabāra,
barddhamānera ākāśa kari ālo
bāmuna pāḍāra bāmuna ghare, janama nilā jīvera tare,
apūrva sundara śīśu mohaniyā bhālo [12]**

On the auspicious day of 18 December (Wednesday), on the second
night of the waning moon (*Kṛṣṇa-dvītīyā*), a ray of light fell from the sky.
Attracting all auspiciousness, an unprecedentedly beautiful child took

birth in the district of *brāhmaṇṣ* (Bamunpara), in a house of a *brāhmaṇ*, to rescue *jīva* souls.

śrī-taraṅgiṇī devī mātā, nitāi pada, nitya pitā,
śrī-devakī-vasudeva sama
guru rūpe nanda-kumāra, yena kṛpā karilā e-bāra,
jīvera nāśibe rajaḥ tama [13]

His mother Śrī Taraṅgiṇī Devī and his eternal father Nitāipad resemble Śrī Devakī and Vasudev. Nanda's youthful Son has come in the form of a *guru* to bestow His mercy and destroy *jīva* souls' passion and ignorance.

sei śīśu āja mahājana, bhakti sundara govinda dhana,
jagatera ananta gaurava
brahmāṇḍa bhodiyā goloka dhāma, sarvatra prakāśa tomāra nāma,
he prabhu, tava sevā-saurabha [14]

This child is now a great soul, a treasure bearing the name Śrī Bhakti Sundar Govinda – he is a repository of unfathomable glory in this world. You revealed Goloka Dhām in this universe. O Master! Through the sweet fragrance of your service, your name is now renowned all over the world.

tomāra komala murati āja, gāthā raya yena hṛdaya mājha,
chintiba o pada niti
bhakta sajjana mile kata, mahimā rachibe śata śata,
ke kata gāhibe tava gīti [15]

Today I keep your very soft, graceful holy form tied within the core of my heart. May I eternally think about your holy feet. So many great souls and devotees will come and compose hundreds of verses, but how many of your glories can one possibly describe?

pāiyā tava śītala charaṇa, maṅgalākāṅkṣī karibe varaṇa,
parābe phulera mālā
jīvera lāgi dharile kāyā, tomāra bhaye pālābe māyā,
juḍābe jagata jvālā [16]

Coming to your cooling lotus feet, those who desire to attain true welfare will worship and garland them. You accepted a body for the sake

of *jīva* souls. Seeing you, Māyā will flee in fear and all agony of this world will be soothed.

rājāsanera rājā yemana, tomāra śobhā ājake temana,
rājā michhe, tumi nitya satya
agādha tava śāstra jñāne, golokera sei nitya dhane,
bilāo bharuk ārtta jīvera chitta [17]

Your lustrous beauty is such that you resemble a king sitting on a royal throne – but a king is false and useless, and you are eternally true. You distribute your unfathomable knowledge of scriptures, eternal wealth of Goloka – may it fill the distressed hearts of all souls.

paramparāra sūtra dhare, āsiyāchha modanī pare,
prakāśite jīvoddhāra līlā
kṛpāra ādhāra guru-mahārāja, tomāte sarva-śakti sañchāra,
kariyā sva-simhāsana dilā [18]

You have come to this world in a disciplic succession to manifest the pastime of delivering souls. Śrīla Guru Mahārāj, a storehouse of mercy, passed all his power on to you and made you sit on his own throne.

chira pañkila dharaṇī-tale, śuddha bhakati prakāṣa karile—
yena apūrvā chinmaya saroja
tāra su-madhura divya gandha, tomāra mājhāre ākichhe chhanda,
bilābe sakale prema-varaja [19]

On this forever-muddied surface of the earth, you have revealed pure devotion, which is like an extraordinary transcendental lotus. Its sweet fragrance has awakened within you a desire to distribute creepers of divine love to everybody.

tava kṛpā-taru-śītala chhāyāya, e duḥkhī-jana yena ṭhāi pāya,
ohe dīna-dayāla ṭhākura
tumi navodita nirmala bhāskara, dayāmaya deva bhakati sundara,
bhāvīo tomāra kukura [20]

My Master, you are so merciful to the poor. This miserable soul has got a place in the cooling shade beneath the tree of your mercy. You are

a spotless newly risen sun! O merciful Lord, Śrī Bhakti Sundar Govinda Dev-Goswāmī Mahārāj, please consider me your dog.

śrī-bhakti-rakṣaka prabhu śrī-śrīdhara, tomāke vānāla bhava karṇa-dhāra,
mo sama patita lāgi
tāi tava śubha āvirbhāva dine, gati nāi aicharaṇa vihane,
e patita kāde kṛpā māgī [21]

Our Divine Master, Śrī Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj, has made you the helmsman of the world for the sake of such fallen, degraded souls as me. So, on the auspicious day of your appearance, there is no other refuge for me other than your feet – this fallen soul is crying and begging you for mercy.

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Praṇāma-mantras of Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj

(By Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj)

kanaka-suruchirāṅgaṁ sundaraṁ saumya-mūrtiṁ
vibudhakula-vareṇyaṁ śrī-guruṁ siddhi-pūrtim
taruṇa-tapana-vāsaṁ bhaktidañ-chid-vilāsaṁ
bhaja bhaja tu manore! śrīdharaṁ śamvidhānam

His holy form is of a radiant golden colour, he is very beautiful and gentle; he is a holy *guru* who excels the most learned souls and is replete with all perfections; he is adorned by the garments the colour of the rising sun and is engaged in the joyful pastimes of bestowing devotion. Dear mind, please worship this Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj.

śrī-svarūpa-rāya-rūpa-jīva-bhāva-sambharaṁ
varṇa-dharma-nirviśeṣa-sarva-loka-nistaram
śrī-sarasvatī-priyañcha bhakti-sundarāśrayaṁ
śrīdharaṁ namāmi bhakti-rakṣakaṁ jagad-gurum

He embodies the transcendental mood of Śrī Svarūp Dāmodar, Rāy Rāmānanda, Śrīla Rūpa Goswāmī and Śrīla Jīva Goswāmī; he rescues everyone, regardless of their social status or religious creed; he is very dear to Śrīla Bhaktisiddhānta Saraswatī Ṭhākura Prabhupād, and he is the shelter of Śrī Bhakti Sundar Govinda Mahārāj – I am offering my obeisance to Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj, the *guru* of the entire universe.

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Praṇati Daśakam

(By Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj)

naumi śrī-gurupādābjaṁ yati-rājeśvareśvaram
śrī-bhakti-rakṣakaṁ śrīla-śrīdhara-svāmināṁ sadā [1]

I eternally offer my obeisance at the holy lotus feet of my most worshipful Divine Master, the supreme emperor of the *sannyāsī* kings – Śrīla Bhakti Rakṣak Śrīdhara Swāmī.

sudīrghonnata-dīptāṅgaṁ supībya-vapuṣaṁ param
tridaṇḍa-tulasī-mālā-gopī-chandana-bhūṣitam [2]
achintya-pratibhā-snigdhaṁ divya-jñāna-prabhākaram
vedādi-sarva-śāstrānāṁ sāmāñjasya-vidhāyakam [3]
gauḍiyāchārya-ratnānāṁ-ujjvalaṁ ratna-kaustubham
śrī-chaitanya-mahāpremon-mattālīnāṁ śīromaṇim [4]

Very tall, dignified and divinely effulgent, his incomparable holy form is charming to the eye; he bears a triple staff of a mendicant and is adorned with Tulasī neckbeads and *tilaks*; although he possesses the qualification of inconceivable intellectual potency, he is very affectionate, and the effulgence of his transcendental (supramundane) pure knowledge illuminates all ten directions; he brings all scriptures (Vedas, *Vedānta*, Upaniṣads, *Śrī Bhāgavata Purāṇa*, etc., which are non-different from the Lord Himself) into true harmony; he is

a brilliant, effulgent *kaustubha* gem in the jewel necklace of *āchāryas* of Śrī Gauḍīya *sampradāya* line; and he exists as the crest-jewel among bumblebee-devotees intoxicated with the grand divine love of Śrī Chaitanya Mahāprabhu – I eternally offer my obeisance at the holy lotus feet of my most worshipful Divine Master.

**gāyatri-artha-viniryāsaṁ gītā-gūḍhārtha-gauravam
stotra-ratnādi-saṁṣiddhaṁ prapanna-jīvanāmṛtam [5]
apūrva-grantha-sambhāraṁ bhaktānāṁ hṛd-rasāyanam
kṛpayā yena dattaṁ taṁ naumi kāruṇya-sundaram [6]**

Mercifully revealing in full the deepest meaning of *gāyatrī*, the Mother of the Vedas, and uncovering the treasure chest of the glory of Śrī *Śrīmad Bhagavad Gītā*'s hidden meaning, he distributed it to one and all, including even the lowest; he manifested Śrī *Prapanna-jīvanāmṛtam*, the king of all scriptures, enriched with various precious expression of devotees and the Lord, as well as an unprecedented collection of holy books, which are like balm for the hearts of the Lord's devotees – such is his gift to the world. I eternally offer my obeisance at the holy lotus feet of my most worshipful Divine Master.

**saṅkīrtana-mahā-rāsa-rasābdheś chandramā-nibham
saṁbhāti vitaran viśve gaura-kṛṣṇaṁ gaṇaiḥ saha [7]**

His highest beauty is that together with his associates he distributes to the whole world the Supreme Lord Śrī Gaura-Kṛṣṇa, the Moon that arose from the ocean of the nectar of transcendental ecstasy relished in the congregational chanting of Lord Śrī Kṛṣṇa's Holy Names.

**dhāmani śrī-navadvīpe gupta-govardhane śubhe
viśva-viśruta-chaitanya-sārasvata-maṭhottamam [8]
sthāpayitvā gurun gaura-rādhā-govinda-vigrahān
prakāśayati chātmānaṁ sevā-saṁsiddhi-vigrahaḥ [9]
gaura-śrī-rūpa-siddhānta-divya-dhārā-dharaṁ-gurum
śrī-bhakti-rakṣakaṁ devaṁ śrīdharaṁ praṇamāmy aham [10]**

He established Śrī Chaitanya Sāraswat Maṭh, the world-renowned king of temples, at the place in Śrī Koladwip known as *aparādha-bhañjana-pāṭ* (the holy place where all offences are forgiven), which is

Gupta Govardhan of Śrī Nabadwīp Dhām, non-different from Śrī Vraja Dhām, and revealed there the beauty of service to Their Lordships Śrī Śrī Guru Gaurāṅga Gāndharvā Govinda-sundar; and he then manifested himself as a holy Deity embodying the very perfection of service. I am offering my obeisance at the holy lotus feet of my most worshipping Divine Master, Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj, the holder of the divine current of Śrī Rūpānuga and Bhaktisiddhānta Saraswatī, dearly beloved to Śrī Gaurāṅga Mahāprabhu.

**śraddhayā yaḥ paṭhen nityaṁ praṇati-daśakaṁ mudā
viśate rāga-mārgeṣu tasya bhakta-prasādataḥ [11]**

Those who happily and with faith study this ‘Praṇati Daśakam’ every day will attain the mercy of Śrīla Gurudev’s associates and receive the right to serve the Lord on the path of spontaneous love.

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Śrī Guru Praśasti

(By Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj)

**bhāgyādhiśa! tvadīyo vimala-sukha-mayaḥ samprakāśas tu nityo
gauḍaṁ rāṇḍaṁ tathedaṁ tribhūvanam akhilaṁ dhanya-dhanyaṁ chakāra
khaṇḍe kāle dṛśāṁ no gagaṇa-rasa-samitaṁ pūrayitvā budhānām
ānandaṁ varddhayan vai svaparijana-gaṇair dhāmani tvam vibhāsi [1]**

O master of my fate and fortune! Your holy manifest form is eternal and full of unblemished joy. Abundantly blessing the lands of Rāṇḍ, Gauḍa and the whole three worlds, you appeared together with your associates in the holy abode at this discordant time, filling the sky with transcendental ecstasy and increasing the joy of the wise.

**devādyās te 'khila-guṇa-gaṇān naiva gātuṁ samarthāḥ
kvāhaṁ jīvo 'tīśaya-patito manda-bhāgyo 'tikṣudrah
bho ārādhya! stavana-viśaye kintu dīnādhamasya
pratyaśā tat-su-karuṇatayā vīrachandrābhidas tvam [2]**

O master! Even the most exalted souls are unable to sing all your glories. And who am I? I am an extremely fallen soul, unfortunate and utterly insignificant. O worshipping master! In this attempt to glorify you this poor and lowly soul's hope is that you are as greatly merciful as Vīrachandra Prabhu.

**dr̥ṣṭvā viśvasya jīvān khalu hari-vimukhān gauradevo dayāyā
rūpaṁ gauḍe bhavantaṁ parama-karuṇayā prāhinod dīna-bandho!
etaḥ jñātvā prakāśāt sudina-samudayaṁ smāram āśāḥ saharṣā
jāyante chaiva māyā-nigaḍa-nikara-saṁmochane 'smākam addhā [3]**

O friend of the destitute! Seeing the aversion of the souls of this world towards the Supreme Lord, Lord Gaura mercifully sent you to the land of Gauḍa. Understanding this and remembering the glorious day of your appearance, we feel happy and hopeful that we will certainly become released from Māyā's numerous shackles.

**yadvad bhānuḥ kiraṇa-nikarair bhāsayan viśvam etan
nāśam kṛtvā nikhila-tamasāṁ tejasā saṁvibhāti
kṛtvā nāśaṁ prakṛti-tamasāṁ satya-sūryaṁ prakāśya
divya-jñānair hari-guṇa-gaṇais tvañ cha tadvad vibhāsi [4]**

Just as the powerful radiance of the sun illuminates the world with its rays and dispels all darkness, the radiance of your divine knowledge dispels, through the qualities of the Lord, the darkness of the material world and reveals the sun of the Truth.

**duḥkhaiḥ pūrṇaṁ vibudha-hṛdayaṁ kāla-dharmāch cha dr̥ṣṭvā
māyāvādān kalija-kumatān duṣkṛtān śāsituṁ cha
deśe deśe bhramasi vitaran gaura-vāṇīṁ cha nāma
dhṛtvā deva! tribhuvana-jayaṁ vajra-kalpaṁ tridaṇḍam [5]**

Saddened that the hearts of the wise have become affected by the influence of time (that religion has become gradually lost) and intent on chastising the miscreants who follow the impersonal misconception produced by Kali, you travel everywhere distributing Lord Gaura's teachings and Holy Name. O Lord! You conquer the entire three worlds striking thunderbolts with your triple staff of a mendicant.

varṣāyām vai sajala-jalado vādayan mandra-bheriṁ
yadvad viśve bhramati bahudhā vāridhārāṁ cha varṣan
tadvad bhūmau bhramasi sa-ganair ghoṣayan gaura-gāthā
nityaṁ divyāmṛta-sukaruṇām tvaṁ hi deva! pravarṣan [6]

Just as water-bearing clouds wander about beating a deep-sounding drum in the rainy season, shedding torrents of rain, you and your associates wander about the earth, marching and proclaiming Gaura's glories. O Lord! Truly, you always pour without reservation the divine nectar of your mercy.

śrī-chaitanya-vilāsa-dhāmani navadvīpāśrame sundare
śrī-gaurāṅga-vidhos tathā vraja-yunoḥ sevā-sudhā-sampadam
tanvan gāṅga-taṭe dayā-maya-vibho! sādḥūn samāhlādayan
śrī-rūpānuga-sampradāya-vibhavān udbhāsan bhāsase [7]

At the beautiful Nabadwīp *āśram* standing on the banks of the Ganges in the holy abode where Lord Śrī Chaitanya revelled in His pastimes, you increase the wealth of the divine nectar of devotional service to the Divine Couple following the footsteps of Lord Śrī Gaurāṅga. My great, merciful Lord! Your holy discourses delight all saints and highlight the majesty of Śrī Rūpānuga lineage.

chārvākānta-kṛtāntako 'khila-guruḥ pāṣaṇḍa-śailāśanir
bauddha-dhvānta-matānta-dāyaka-mahā-mārtaṇḍa-chūḍā-maṇiḥ
māyāvāda-mahā-vivarta-gaḥaṇāj-jīvān samuddhārayan
śrī-gaurendu-jaya-dhvajo vijayate svāmin bhavān-nityaśaḥ [8]

You are a universal *guru* who strikes the mountain of heresy spread by the atheist Charvak, death personified; you are the crown jewel, the radiant sun dispelling the darkness spread by Buddhism. You rescue everyone from the painful life in the abysmal whirlpool of impersonalism. O my eternal Lord and Master! May the triumphant banner of Lord Śrī Gaurendu (Golden Moon) be ever victorious!

śrī-gaurāṅga-sarasvatī-dhuni-dhara! śrī-bhakti-saṁrakṣaka
śrī-siddhānta-sarasvatī-priya-vara! nyāśīśvara! śrī-guro!
devādyeha! bhavat-śubhodaya-dine saṁprārthaye 'haṁ vibho!
pādābje khalu nitya-bhṛtya iti me kāruṇyam ātanvatām [9]

O Holder of the divine Śrī Gaurāṅga-Saraswatī River! You are the worshippable protector of devotion. You are the dearmost associate of Śrīla Bhaktisiddhānta Saraswatī Ṭhākur! O King among *sannyāsīs*! O Divine Master! O Supreme Lord of this universe! I am praying to you, my Lord, on this auspicious day: please extend your mercy to me – let me be an eternal servant of your holy lotus feet.

Stava Kusumāñjaliḥ

(By Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj)

hari-bhakti-rasāmṛta-dāna-param
paramārthi-gaṇārchita-dīpta-tanum
tanu-nindita-sundara-chandra-śataṁ
śataśo 'tha namāmi tam iṣṭa-varam [1]

You always liberally grant the nectarean ecstasy of devotion to the Supreme Lord. The beauty of your radiant form, which is worshipped by all sincere seekers, defeats the beauty of hundreds of moons. I am offering hundreds and hundreds of obeisances to You, the greatest of worshippable Lords.

varadaṁ śubhadañ cha suśanda-padaṁ
pada-nirdhuta-durjaya-durga-dalam
dalanīya-sudurṇaya-vāda-bhidaṁ
bhidabheda-yutā tad-achintya-matim [2]

Your holy feet are great benefactors bestowing good fortune and supreme benefit. They are an unshakable, unassailable fortress; they demolish the condemnable impure practices with the inconceivable conception of oneness and difference.

mati-majjana-mṛgya-subhakti-para-
paramarṣi-gaṇāñchana-mauli-maṇim
maṇiśṛṅga-nibhaṁ hari-rūpa-vibhuṁ
vibhu-kṛṣṇa-kṛpāmṛta-dhartṛ-varam [3]

You are the crest-jewel that enlivens great transcendentalists who seek to submerge their minds and are endowed with the highest devotion. Resembling the God of Sun, you exude the beauty of the Supreme Lord. You are a powerful, great holder of the nectar of Lord Kṛṣṇa's mercy.

**vara-nāma-sudhā-rasa-pāna-param
parameśvara-sevaka-gīta-guṇam
guṇa-rāji-samujjala-vandya-padam
pada-paṅkaja-bhṛṅga-gaṇaṁ cha bhaje [4]**

You always drink the highest sweet nectar of the Holy Name. Your quality is such that you always sing the glories of the Supreme Lord's servants. Radiating beautiful qualities, your holy lotus feet are worshipped by bumblebees.

**kanaka-suruchirāṅgaṁ sundaram saumya-mūrtiṁ
vibudhakula-vareṇyaṁ śrī-guruṁ siddhi-pūrtim
taruṇa-tapana-vāsaṁ bhaktidaṅ-chid-vilāsaṁ
bhaja bhaja tu manore! śrīdharaṁ śamvidhānam [5]**

His holy form is of a radiant golden colour, he is very beautiful and gentle; he is a holy *guru* who excels the most learned souls and is replete with all perfections; he is adorned by the garments the colour of the rising sun and is engaged in the joyful pastimes of bestowing devotion. Dear mind, please worship this Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj.

— — —

Śrī Guru Praśastiḥ

(By Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj)

**śrī-gaura-maṇḍala-mājhe hāpāniyā grāma
yāhi avatīrṇa mora prabhu guṇa-dhāma [1]**

In Śrī Gaura Maṇḍal, there is a village called Hāpāniyā where my Lord, an abode of all good qualities, appeared.

**patita-pāvanī gaṅgā-tīra sannihita
'nyāya-ratna vidyā-pīṭha' bhuvana-vidita [2]**

It stands on the bank of the Ganges, who is very merciful to fallen souls; renowned in the whole world, this abode is a holy repository of knowledge and jewels of logic.

**t̥hi vaise vipra-bara praśānta udāra
śrī-upendra-chandra 'vidyāratna' nāma yāra [3]**

In this place resided an honourable *brāhmaṇ* of a very peaceful and magnanimous nature whose name was Śrī Upendra-chandra Vidyāratna.

**bhaṭṭāchārya-kula-ravi parama vidvāna
nirantara sevā-para lakṣmī-nārāyaṇa [4]**

Highly learned, he is the sun of the renowned Bhaṭṭāchārya family line, always engaged in service of Śrī Lakṣmī-Nārāyaṇ.

**tāra patnī gaurī-devī parama pāvanī
mahā-sādhvī jaganmātā prabhura janani [5]**

His spouse, Śrī Gaurī Devī – a supreme saviour, a great saint and the mother of the whole universe – is the mother of my Lord.

**āṭhāraśa satera śake saurāśvina māsa
śanibāra, chhābbiśa divasa parakāśa [6]**

He appeared on a Saturday, on the 26th day of the Āśvin month in 1817 of the Śaka Era [Saturday, 10 October 1895].

**budhāditya-jīva-yoge tuṅga-graha-gaṇe
rāmachandra-rāśyāśraye vīrachandra-dine [7]**

He appeared on the day of the auspicious conjunction of Sun and Mercury, Moon and Jupiter, under the same sign as Lord Rāmachandra and on the same day as Śrī Vīrachandra Prabhu.

**śubhaṅkarī puṣyā aṅke kārtikī navamī
dharaṇī haila dhanya prabhu-pada chumi [8]**

My Lord appeared on the *navamī-tithi* (ninth day) of the Kārtik month when the stars aligned in the most auspicious position of the *puṣyā nakṣatra*. Kissed by the lotus feet of my Lord, the earth felt blessed.

**uṭhila ānanda-rola āchārya-bhavane
śaṅkha-ghaṇṭā jaya-dhvani deya nārī-gaṇe [9]**

There arose a tumultuous joyful vibration at the house of my *guru* as the ladies blew the conchshells, rang the bells and made auspicious jubilant cries.

**ājānulambita bhuja puraṭa-sundara
devī aṅke śobhe divya jyoti manohara [10]**

He possessed a beautiful golden figure, and his long arms reached his knees. Lying on the lap of his mother, his auspicious divine lustre looked extremely charming.

**heriyā putrera rūpa mugdha pitā-mātā
mugdha haila putra-rūpe yata pati-vratā [11]**

The boy's beauty charmed his parents and all chaste ladies.

**rāmachandra-janma-kṣaṇa smari viprabara
rākhilā putrera nāma rāmendra-sundara [12]**

Remembering that the boy appeared at the same moment as Lord Rāmachandra, his *brāhmaṇ* father named him Rāmendra-sundar.

**apūrva bālaka-śobhā vyāpila bhuvane
anindya rāmendra chandra bāḍe dine dine [13]**

Impeccable in his behaviour, Ramendra-chandra grew day by day, and his unprecedented beauty spread around the whole world.

**dekhite dekhite prabhu labhiyā yauvana
parama samṛdha kari vidyā upārjana [14]**

My Lord grew up, and as a youth, he soon became greatly enriched as he started studying.

**divya subimala tanu mahā-jyotir-maya
nirakhi sakala loka sādhvasa mānaya [15]**

Seeing his divine, extremely pure and graceful figure, adorned with powerful lustre, everybody was startled and reverent towards him.

**vairāgya-bhāvita bhakti-pūrṇa kalevara
śaubāla-pihita yena mahā-sarovara [16]**

His figure, full of devotion, became immersed in renunciation, resembling a great pond covered with moss.

**mahā-jñānī śuka prāya virakta pradhāna
heri mātā-pitā mane chinte anukṣaṇa [17]**

He became a great scholar and showed indifference to the world, similar to that of Śukadev Goswāmī. Seeing that, his parents always worried about his future.

**sannyāsī haibe putra nā rahibe ghare
mahā-yogī mahā-tyāgī lakṣaṇa śarīre [18]**

They understood that their son would one day become a *sannyāsī* and that nothing could keep him at home – they saw the symptoms of a great *yogī* and a great renunciate in his figure.

**antare ānanda, bāhye duḥkha parakāśa
kato-dine kaila vipra śrī-vaikuṇṭha-bāsa [19]**

Thus, feeling internally very happy, but externally showing sadness, the *brāhmaṇ* (Śrī Upendra-chandra) left the world and entered the holy abode of Vaikuṇṭha.

**krame krame prabhu mora āpanā prakāśi
svechchhāya bandhana khaṇḍi hailā sannyāsī [20]**

Eventually, my Lord revealed himself: out of his own free will, he cut off all ties with the world and became a *sannyāsī*.

**gr̥ha-tyāgi m̥yāpura karilā vijaya
gaurāṅga-janma-bhumi chid-ānanda-maya [21]**

Leaving his home, he arrived in M̥yāpur, the land of Śrī Gaurāṅga's appearance, full of cognisance and bliss.

**śrī-bhakti-siddhānta sarasvatī prabhu-sthāne
laila sannyāsa dīna uddhāra kāraṇe [22]**

He took *sannyās* from Śrī Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupād in order to save poor souls.

**śrī-bhakti-rakṣaka saṅkīrtana-mūrti-dhara
sei hetu guru nāma rākhilā śrīdhara [23]**

His *guru* named him Śrīdhara, indicating that he is the protector of holy devotion (*śrī-bhakti-rakṣaka*) and the personification (*mūrti-dhara*) of *saṅkīrtan*, congregational chanting of the Lord's Holy Names.

**patita-pāvana-rūpe tridaṇḍira veśe
nāma-prema vitariyā bule deśe deśe [24]**

Garbed into a mendicant's dress, he travelled the length and breadth of the country as a saviour of the fallen, distributing ecstatic love for the Holy Name.

**dīna hīna pāpī-tāpī sabāre uddhāri
amṛta siñchilā viśve yena gaura-hari [25]**

Just like Śrī Gaura-hari, he rescued everyone – all kinds of lowly, poor and fallen sinners – showering nectar all over the universe.

**jaya jaya patita-pāvana prabhu-bara
nyāsī-chūḍā-maṇi bhakti-rakṣaka śrīdhara [26]**

Glory, glory to you, my greatest Master, the rescuer of fallen souls, a crest-jewel among renunciates – glory to Śrī Bhakti Rakṣaka!

**asaṅkhyā praṇati tava pāda-padme mora
kṛpāya karaha nāśa karma-bandha ghora [27]**

I am offering countless obeisances at your holy lotus feet. Please destroy the terrible material bondage I am entangled in.

**bhavārṇave paḍe śudha hābuḍubu khāi
e adhame uddhāriyā deha pade ṭhāi [28]**

Having fallen into this material ocean, I flounder helplessly, struggling to stay afloat. Please rescue this wretch – give me some place at your feet.

**vandi āvirbhāva-tithi śrī-kṛṣṇā-navamī
yēha dhanya haila prabhu-pāda-padma chumi [29]**

My obeisance to *Śrī Kṛṣṇa Navamī*, your appearance day, the day on which this world was blessed to receive a kiss of your lotus feet.

**vandi hāpāniyā grāma mahā-tīrtha-maya
vandi prabhu śrī-upendra-chandrera ālaya [30]**

My obeisance to *Śrī Hāpāniyā* village, a grand place of pilgrimage. My obeisance to the unlimitedly merciful *Śrī Upendra-chandra*.

**vandi nitya bhaṭṭāchārya-kulābja-bhāskara
vandi vidyāratna-putra rāmendra-sundara [31]**

I offer my eternal obeisances to the effulgent sun of the family of *Śrī Upendra-chandra Bhaṭṭāchārya*. I offer my obeisance to his expert son, *Śrī Rāmendra-sundar*.

**sābadhāne vandi mui gaurī-devī mātā
yāra aṅka ālo-kari prabhu prakāśitā [32]**

With great care I bow down to his mother *Śrī Gaurī Devī*, on whose lap my Lord appeared and whose lap he thus illuminated.

**prabhura sambandha-dhārī yateka sujana
sānande vandanā kari sabāra charaṇa [33]**

I very joyfully offer obeisances and prayers to all those who have any connection with my Lord.

**sabe kṛpā kari more kara āśīrvāda
nirvighne hauka lābha prabhura prasāda [34]**

May you all kindly bestow your blessings upon me so that I may receive the mercy of my Lord without any obstacles.



Homage to Śrīla Prabhupād Bhaktisiddhānta Sarasvatī Ṭhākura

(By Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj)

nikhila-bhuvana-māyā-chhinnavichchhinna-kartrī
vibudha-bahula-mṛgyā-mukti-mohānta-dātrī
śīthilīta-vidhī-rāgārādhyā-rādheśa-dhānī
vilasatu hr̥dī nityaṁ bhakti-siddhānta-vāṇī

He slashed to shreds the illusion of the whole material universe, putting a stop to scholarly speculations and conceptions of liberation; he eased the strict rules and regulations, bestowing the conception of natural loving worship of the Divine Couple – may the devotional teachings of this Śrī Bhaktisiddhānta play eternally in our hearts.

gaurāṅgaika-gatir-vrajāśrita-matīḥ śrī-gaura-dhāma-sthitiḥ
sachchhāstraika-vṛtīḥ kuṣaṅga-viratir-duḥṣṭha-vyathā-niṣkṛtīḥ
śrī-rūpaika-ratīḥ sanātana-natīḥ śrī-jīva-tejastatīḥ
śrī-siddhānta-sarasvatī vijayate gauḍīya-goṣṭhī-patīḥ

You reside at Śrī Gaura Dhām aspiring after shelter in Śrī Vraja Dhām, which is attainable through exclusive devotion to Śrī Gaurāṅga Mahāprabhu. Protectively enclosing devotional scriptures, you have put an end to unholy association and removed the pain of the ignorant. You possess exclusive attachment to Śrī Rūpa, bow in obeisance to Śrī Sanātan and radiate the powerful effulgence of Śrī Jīva. May You, Śrī Siddhānta Sarasvatī, the shelter of all Gauḍīya members, be ever victorious.

gauḍe gāṅga-taṭe nava-vraja-navadvīpe tu māyāpure
śrī-chaitanya-maṭha-prakāśaka-varo jīvaika-kalyāṇadhīḥ
śrī-siddhānta-sarasvatī-vidito gauḍīya-gurvanvaye
bhāto bhānuriva prabhāto-gagane rūpānugaiḥ pūjitāḥ

To bestow benefit upon all souls, you benevolently established Śrī Chaitanya Maṭh in Māyāpur that stands on the bank of the Ganges in the land of Gauḍa, on the newly discovered nine islands of Nabadwīp,

which is non-different from Śrī Vraja. In the succession of Gauḍīya teachers, you are renowned as Śrī Bhaktisiddhānta Sarasvatī. Arising like the radiant sun in the morning sky, you are worshipping to all followers of Śrīla Rūpa Goswāmī.

By Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj:

**bhagavān-bhaktisiddhānta-sarasvatī-jagad-guroḥ
atyudāra-padāmbhoja-dhūli-syāma janme janmani**

O Universal Guru, Bhagavān Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura! Please mercifully consider me, birth after birth, a speck of dust at your holy lotus feet.

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Śrī Dayita-Dāsa Praṇāti Pañchakam (Prayer of Śrī Dayita Dās)

(By Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj)

**bhaya-bhañjana-jaya-śaṁsana-karuṇāyata-nayanam
kanakotpala-janakojjvala-rasa-sāgara-chayanam
mukharī-kṛta-dharaṇī-tala-hari-kīrtana-rasanam
kṣiti-pāvana-bhava-tāraṇa-pihitāruṇa-vasanam
śubhadodaya-divase vṛṣaravijā-nija-dayitam
praṇamāmi cha charaṇāntika-parichāraka-sahitam [1]**

He (his holy form) has arisen from the birthplace of golden lotuses, an (exalted, supramundane) ocean of the nectar of divine consorthood; His large, merciful eyes dispel (the suffering souls') fear and proclaim (the surrendered souls') victory; His tongue (constantly) vibrates the whole Earth planet with *Śrī Kṛṣṇa-saṅkīrtan*; and his beauty, resplendent in the (saffron) robes of the newly risen sun, purifies the whole universe and dispels all suffering of material existence – on his holy appearance day, I again and again bow down to this beloved associate of Śrī Vṛṣabhānu-nandinī as well as all servitors of his lotus feet.

śaraṇāgata-bhajana-vrata-chira-pālana-charaṇam
sukṛtālaya-saralāśaya-sujanākhila-varaṇam
hari-sādhana-kṛta-bādhana-jana-śāsana-kalanam
sacharāchara-karuṇākara-nikhilāśiva-dalanam
śubhadodaya-divase vṛṣaravijā-nija-dayitam
praṇamāmi cha charaṇāntika-parichāraka-sahitam [2]

Surrendered devotees who practise spiritual life are eternally protected and nurtured at his holy lotus feet; He is worshipped by all simple-hearted, fortunate pious souls; he promises to accept and rectify (even) those who obstruct the Lord's service; and, being a fountainhead of mercy towards all moving and non-moving living entities, he crushes all inauspiciousness in the universe – on his holy appearance day, I again and again bow down to this beloved associate of Śrī Vṛṣabhānu-nandinī as well as all servitors of his lotus feet.

atilaukika-gatitaulika-ratikautuka-vapuṣam
ati-daivata-mati-vaiṣṇava-yati-vaibhava-puruṣam
sa-sanātana-raghu-rūpaka-paramāṇuga-charitam
su-vichāraka iva jīvaka iti sādhubhir uditam
śubhadodaya-divase vṛṣaravijā-nija-dayitam
praṇamāmi cha charaṇāntika-parichāraka-sahitam [3]

Filled with supramundane pastimes, his holy worshippable form is a (beautiful) embodiment of aspirations cherished by (even) artists and accomplishments of the inquisitive (in other words, he grants both artists and pleasure-seekers their wishes); his intelligence surpassing (even) that of gods, he is the chief personality embodying the opulence of Vaiṣṇav *sannyāsīs* (renunciates bearing a triple staff of a mendicant); and he is extolled by saints for his exclusive submission to Śrī Rūpa-Raghunāth and Śrī Sanātan and for his superb judgement (endowed with the highest theistic conception) resembling that of Śrī Jīva-pād – on his holy appearance day, I again and again bow down to this beloved associate of Śrī Vṛṣabhānu-nandinī as well as all servitors of his lotus feet.

sarasī-taṭa-sukhadoṭaja-nikaṭa-priya-bhajanam
lalitā-mukha-lalanā-kula-paramādara-yajanam
vraja-kānana-bahu-mānana-kamala-priya-nayanam
guṇa-mañjarī-garimā-guṇa-hari-vāsana-vayanam
śubhadodaya-divase vṛṣaravijā-nija-dayitam
praṇamāmi cha charaṇāntika-parichāraka-sahitam [4]

Staying on the bank of Śrī Rādhā Kuṇḍa at Svānanda Sukhada Kuñja, he lives serving his beloved; adored by Lalitā and other *Vraja-gopīs*, he is extremely dear to Kamala Mañjarī (Śrīla Bhaktivinod Ṭhākura), who is renowned throughout Vṛndāvan; and he constructs residence for the Supreme Lord with the tow ropes of the divine glories of Guṇa Mañjarī (Śrīla Gaura Kīśor Dās Bābājī Mahārāj) – on his holy appearance day, I again and again bow down to this beloved associate of Śrī Vṛṣabhānu-nandinī as well as all servitors of his lotus feet.

vimalotsavam-amalotkala-puruṣottama-jananam
patitoddhṛti-karuṇāstrīti-kṛtanūtana-pulinam
mathurā-pura-puruṣottama-sama-gaura-puraṭanam
hari-kāmaka-hari-dhāmaka-hari-nāmaka-raṭanam
śubhadodaya-divase vṛṣaravijā-nija-dayitam
praṇamāmi cha charaṇāntika-parichāraka-sahitam [5]

Embodying pure joy (*bimala-ānanda*) and pleasing, delighting Bimalā Devī, he manifested his birth pastime at Puruṣottama Kṣetra in the holy land of Odisha; he displays his pastimes of rescuing the fallen and distributing mercy (by granting divine love) on the newly discovered sandy banks of the nine islands of Nabadwīp; and, travelling throughout Gaura Dhām (Śrī Māyāpur, Nabadwīp), which is nondifferent from Vraja Dhām and Puruṣottam Dhām, he always preaches about the divine hankering of Vraja, the transcendental abode of Vaikuṇṭha and the Holy Names of Lord Kṛṣṇa – on his holy appearance day, I again and again bow down to this beloved associate of Śrī Vṛṣabhānu-nandinī as well as all servitors of his lotus feet.

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Āchārya Vandanā (Prayers to Spiritual Master)

jayare jayare jaya, paramahansa mahāśaya,
śrī-bhakti-siddhānta sarasvatī
gosvāmī ṭhākura jaya, parama karuṇā-maya,
dīna-hīna agatira gati [1]

Glory, glory to Śrī Bhaktisiddhānta Sarasvatī, this great swan-like perfect personality, an abode of the highest mercy, who is the sole refuge for helpless, lowly and miserable souls!

nīlāchale haiyā udaya
śrī-gauḍa-maṇḍale āśi', prema-bhakti parakāśi',
jīvera nāśilā bhava-bhaya [2]

Emerging in Nīlāchal, he came to the land of Śrī Gauḍa Maṇḍal and revealed loving devotion, destroying souls' fear of material existence.

tomāra mahimā gāi, hena sādhyā mora nāi,
tabe pāri yadi deha śakti
viśva-hite avirata, āchāra-prachāre rata,
viśuddha śrī-rūpānugā bhakti [3]

I have no capacity to sing your glories – I can only sing them if you empower me. You deeply engage yourself in preaching about and practising pure, unadulterated devotion in the line of Śrī Rūpa Gosvāmī for the continuous welfare of the entire universe.

śrīpāṭa khetari-dhām, ṭhākura śrī-narottama,
tomāte tāhāra guṇa dekhi
śāstrera siddhānta-sāra, śuni' lāge chamatkāra,
kutārkika dite nāre phāki [4]

I see in you the qualities that Śrī Narottam Ṭhākura from Śrīpāṭ Khetari Dhām had. We are astonished to hear from you about the essence of scriptural conclusions – in their light, all logical wrangling and debates lose their power of deception.

śuddha-bhakti-mata yata, upa-dharma-kavalita,
heriyā lokera mane trāsa
hāni' su-siddhānta-vāṇa, upa-dharma khāna khāna,
sajjanera bāḍāle ullāsa [5]

Your conception of pure devotion swallows all unscriptural religious practices – seeing this, common people's minds become struck with fear. Shooting arrows of the highest conception, you have slashed all unscriptural practices to shreds and increased the joy of pious souls.

smārta-mata jala-dhara, śuddha-bhakti ravi-kara,
āchchhādila bhāviyā antare
śāstra-sindhu manthanete, su-siddhānta jhañjhāvāte,
uḍāilā dig-digantare [6]

The rain clouds of *smārta-brāhmaṇs* (staunch followers of formal laws and rules) were covering the sunshine of pure devotion, although it still remained there at the core. Churning the ocean of scriptures and creating a storm of the highest conception, you have cleared and delivered all directions.

sthāne sthāne kata maṭha, sthāpiyāchha niṣkapaṭa,
prema-sevā śikhāite jīve
maṭhera vaiṣṇava-gaṇa, kare sadā vitaraṇa,
hari-guṇa-kathāmṛta bhave [7]

You have established temples in many places to teach souls sincere loving service to the Lord. The Vaiṣṇav residents of these temples always spread the nectar of the glories of the Lord.

śuddha-bhakti-mandākinī, bimala pravāha āni,
śītala karilā tapta-prāṇa
deśe deśe niṣkiñchana, prerilā vaiṣṇava-gaṇa,
vistārite hari-guṇa-gāna [8]

You have brought the pure current of the Mandākinī river of pure devotion to cool and soothe all burning hearts. You have sent Vaiṣṇavs, who are free from material desires, to go place to place to spread the glories of the Lord.

pūrve yathā gaura-hari, māyāvāda chheda kari',
vaiṣṇava karilā kāśī-bāśī
vaiṣṇava-darśana-sūkṣma, vichāre tumi he dakṣa,
temati toṣilā vārāṇasī [9]

Just as Lord Gaura-hari demolished the *māyāvāda* conception and turned Kāśī residents into Vaiṣṇavs, you have pleased Vārāṇasī residents by expertly showing them the distinctive subtleties of Vaiṣṇavs' vision.

daiva-varṇāśrama-dharma, hari-bhakti yāra marma,
śāstra-yukte karilā niśchaya
jñāna-yoga-karmachaya, mūlya tāra kichhu naya,
bhaktira virodhī yadi haya [10]

You have established that, based on scriptural evidence, devotion to the Lord lies at the core of the Vedic religious and social order of life and that there is no value in knowledge, mystic powers or material pursuits if they are averse to devotion.

śrī-gauḍa-maṇḍala bhūmi, bhakti-saṅge parikrami,
sukīrti sthāpilā mahāśaya
abhinna vraja-maṇḍala, gauḍa-bhūmi premojvala,
prachāra haila viśva-maya [11]

You have become widely renowned for circumambulating Śrī Gauḍa Maṇḍal together with devotees. O great soul! You have been preaching all over the world about the land of Gauḍa, an abode that is suffused with the lustre of divine love and that is non-different from Vraja Maṇḍal.

kuliyāte pāṣaṇḍīrā, atyāchāra kaila yā'rā,
tā sabāra doṣa kṣamā kari'
jagate kaile ghoṣaṇā, 'taroriva sahiṣṇunā',
hana 'kīrtanīyaḥ sadā hariḥ' [12]

You have forgiven the atheists from the Kulia village despite their atrocities and proclaimed to the whole world: one who is as tolerant as a tree can always chant the glories of the Lord.

śrī-viṣva-vaiṣṇava-rāja- sabhā-madhye 'pātra-rāja',
upādhi-bhūsaṇe vibhūṣita
viśvera maṅgala lāgi', haiyāchha sarva-tyāgī,
viśva-bāsī jana-hite rata [13]

Adorned with ornamental titles, you are the great leader in the assembly of chief Vaiṣṇavs of the universe. You have given everything up for the benefit of the entire creation and dedicated yourself exclusively to the benefit of the souls residing in this universe.

karitechha upakāra, yāte para upakāra,
labhe jīva śrī-kṛṣṇa-sevāya
dūre yāya bhava-roga, kaṇḍe yāhe karma-bhoga,
hari-pāda-padma yā'te pāya [14]

You help others, and through your help, souls get a chance to serve Lord Kṛṣṇa: their heart disease goes away, all enjoyment and selfish pursuits break apart, and they attain the lotus feet of the Lord.

jīva moha-nidrā-gata, jāgā'te vaikuṇṭha-dūta,
'gauḍīya' pāṭhāo ghare ghare
uṭhare uṭhare bhāi, āra ta samaya nāi,
'kṛṣṇa bhaja' bale uchchaiḥsvare [15]

You send Gauḍīya Vaiṣṇavs, messengers of the spiritual world, house to house. Approaching souls sleeping in illusion, they call out loudly: 'Wake up! Wake up, brother! There is no time left! Worship Lord Kṛṣṇa!'

tomāra mukhāra-binda- vigalita makaranda,
siñchita achyuta-guṇa-gāthā
śunile juḍāya prāṇa, tamo moha antardhāna,
dūre yāya hṛdayera vyathā [16]

The drops of nectar falling from your holy mouth are suffused with the glorification of the Infallible Supreme Lord. Hearing them soothes our souls, dissipates all ignorance and illusion and removes all pain from our hearts.

jāni āmi mahāśaya, yaśo-vāñchhā nāhi haya,
bindu-mātra tomāra antare
tava guṇa vīṇā-dhārī, mora kaṇṭha-vīṇā dhari',
avaśete balāya āmāre [17]

I know that you are a great soul and there is not a drop of desire for fame within you. Your glories are like a *vīṇā* player – they have captured the *vīṇā* of my throat and, paralysing me, force me to sing.

vaiṣṇavera guṇa-gāna, karile jīvera trāṇa,
śuniyāchhi sādhu-guru-mukhe
kṛṣṇa-bhakti samudaya, janama saphala haya,
e bhava-sāgara tare sukhe [18]

Singing Vaiṣṇavs' glories rescues and protects the *jīva* soul – I have heard this from the holy mouths of *sādhus* and *gurus*. When devotion to Lord Kṛṣṇa arises in you, your life will become successful and you can happily cross this ocean of material existence.

te-kāraṇe prayāsa, yathā vāmanera āśa,
gaganera chāḍa dhari-bāre
adoṣa-daraśī tumi, adhama patita āmi,
nija-guṇe kṣamibā āmāre [19]

So, my attempts are like those of a dwarf who hopes to catch the moon in the sky. You never see anyone's faults, and I am a fallen, lowly soul – please forgive me out of your benevolence.

śrī-gaurāṅga-pāriṣada, ṭhākura bhaktivinoda,
dīna-hīna patitera bandhu
kali-tamaḥ vināśite, ānilena avanīte,
tomā' akalaṅka pūrṇa indu [20]

To dispel the darkness of this Age of Kali, Śrīla Bhaktivinod Ṭhākura, a close associate of Śrī Gaurāṅga Mahāprabhu and a friend of fallen souls, brought to this earth you, a spotless, unblemished full moon.

kara kṛpā vitaraṇa, prema-sudhā anukṣaṇa,
mātiyā uṭhuk jīva-gaṇa

hari-nāma-saṅkīrtane,

nāchuka jagata-jane,

vaiṣṇava-dāsera nivedana [21]

Please bestow your mercy so that *jīva* souls may arise, feeling constantly intoxicated with the nectar of love for the Lord. May the whole world dance in the *saṅkīrtan* of the Lord's Holy Names. This is the humble plea of this servant of Vaiṣṇavs.

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Śrī Śrī Dayita Dāsa Daśakam

(By Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj)

**nīte yasmin niśānte nayana-jala-bharaiḥ snāta-gātrārvudānām
uchchair-utkrośatām śrī-vrṣakapi-sutayādhirayā svīya-goṣṭhīm
prthvī gāḍhāndhakārair-hṛta-nayana-maṇivāvṛtā yena hīnā
yatṛāsau tatra śīghraṁ kṛpaṇa-nayana he nīyatām kiṅkaro 'yam [1]**

At the end of the night, Śrī Vṛṣabhānu Nandinī suddenly took him to Her entourage, drawing him away from the company of thousands of grief-stricken, lamenting souls, their bodies drenched in tears. When he was thus stolen away, this world was plunged into deep darkness as if the jewel of their eyes was plundered (Saraswatī Ṭhākura's hidden name is Nayana-maṇi, 'the jewel of one's eyes'). O my wretched eyes (bereft of the vision of my Divine Master)! (*Alternative interpretation*: O rescuer of the fallen! O Master Nayana, who, in his mercy, is miserly not letting me get his company!) Wherever that great soul may be, please quickly take this servitor there!

**yasya śrīpādapadmāt pravahati jagati prema-pīyūṣa-dhārā
yasya śrīpādapadmachyuta-madhu satataṁ bhṛtya-bhṛṅgān vibhartti
yasya śrīpādapadmaṁ vraja-rasika-jano modate sampraśasya
yatṛāsau tatra śīghraṁ kṛpaṇa-nayana he nīyatām kiṅkaro 'yam [2]**

From his lotus feet, a nectarine river of divine love flows throughout the world; his servitors, like bees, are maintaining their lives by always drinking the honey falling from his lotus feet; the pure devotees in

the shelter of the amorous devotional mellows of Vraja always rejoice singing the glories of his lotus feet: O Dīna-nayana, wherever that great soul may be, please quickly take this servitor there.

**vātsalyaṁ yach cha pitro jagati bahumataṁ kaitavaṁ kevalaṁ tat
dāmpatyāṁ dasyutaiva svajana-gaṇa-kṛtā bandhutā vañchaneti
vaikuṇṭha-sneha-mūrteḥ pada-nakha-kiraṇair yasya sandarśito 'smi
yatrāsau tatra śīghraṁ kṛpaṇa-nayana he nīyatāṁ kiṅkaro 'yam [3]**

Parental affection, which is so highly esteemed in the world, is a colossal hoax (because it obstructs devotion to the Lord); the socially recognised so-called pure conjugal love (a demoniac effort that plunders both the husband's and the wife's eagerness to acquire the wealth of pure transcendental love) is nothing but dacoity; and common friendship is only deception – I have been shown and taught all this in the rays of the light emanating from the toenails on the holy feet of that great personality, the embodiment of supra-mundane affection. O Dīna-nayana, wherever that great soul may be, please quickly take this servitor there.

**yā vāṇī kaṇṭha-lagnā vilasati satataṁ kṛṣṇa-chaitanya-chandre
karṇa-kroḍāj-janānāṁ kim u nayana-gatāṁ saiva mūrtiṁ prakāśya
nīlādri-śasya netrārpaṇa-bhavana-gatā netra-tārābhidheyā
yatrāsau tatra śīghraṁ kṛpaṇa-nayana he nīyatāṁ kiṅkaro 'yam [4]**

Did he manifest from the ear a visible worshippingable form of the divine message sung by Śrī Kṛṣṇa Chaitanya-chandra, which always plays in everyone's ears, and make his advent in the palace favoured by the glance of Śrī Nīlāchala-chandra (at the time of Ratha-yātrā) to show the inner meaning of his name 'Nayana-maṇi' (the jewel of the eye)? O Dīna-nayana, wherever that great soul may be, please quickly take this servitor there.

**gaurendor asta-śaile kim u kanaka-ghano hema-hṛj-jambu-nadyā
āvirbhūtaḥ pravarṣair nikhila-jana-padaṁ plāvayan dāva-dagdham
gaurāvirbhāva-bhūmau rajasi cha sahasā saṁjugopa svayaṁ svam
yatrāsau tatra śīghraṁ kṛpaṇa-nayana he nīyatāṁ kiṅkaro 'yam [5]**

Did this golden cloud arise, drawing the pure-gold waters of the Jambu River, which is mentioned in *Śrīmad Bhāgavatam*, atop the hill where the golden moon Śrī Gaura had set, showering torrents of rain on the entire land scorched by the forest fire (of threefold miseries), and then all of a sudden hide himself in the dust of the land from where the golden moon Śrī Gaurāṅga had arisen?! O Dīna-nayana, wherever that great soul may be, please quickly take this servitor there.

**gauro gaurasya śiṣyo gurur api jagatām gāyatām gaura-gāthā
gauḍe gauḍīya-goṣṭhy-āśrita-gaṇa-garimā drāviḍe gaura-garbī
gāndharvā gaura-vāḍhyo giri-dhara-parama-preyasām yo gariṣṭho
yatrāsau tatra śīghraṁ kṛpaṇa-nayana he nīyatām kiṅkaro 'yam** [6]

He is of the same bodily hue as Śrī Gaura, and although he, the singer of Śrī Gaura's tidings, is the (natural) *guru* of the whole universe, he assumed the position of a disciple by accepting the great soul Śrī Gaura Kīśor as his *guru*. In the whole of Gauḍa Maṇḍal, he is a repository of the spiritual glory of those who liberally grant entrance into the family of pure Gauḍīya Vaiṣṇavs. He takes pride in preaching Śrī Gaura's teachings (service to Śrī Rādhā-Govinda in Vraja) to the Drāviḍa Vaiṣṇavs (worshippers of Lakṣmī-Nārāyaṇ). The devotees of Śrī Gāndharvā can also see the wealth of his spiritual glory – he holds the supreme position in the intimate circle of Śrī Giridhārī, and he is the dearest of Lord Mukunda. O Dīna-nayana, wherever that great soul is now, please quickly take this servitor there.

**yo rādhā-kṛṣṇa-nāmāmṛta-jala-nidhinā-plāvayad-viśvam etad
āmlechchhāśeṣa-lokaṁ dvija-nṛpa-vaṇijāṁ śūdra-śūdrāpakṛṣṭam
muktaiḥ siddhair agamyaḥ patita-jana-sakho gaura-kāruṇya-śaktir
yatrāsau tatra śīghraṁ kṛpaṇa-nayana he nīyatām kiṅkaro 'yam** [7]

He plunged the whole universe of countless living beings – *brāhmaṇas*, *kṣatriyas*, *vaiśyas*, *śūdras*, less than *śūdras* and even *mlechhas* – into the oceanic nectar of Śrī Rādhā-Kṛṣṇa's Holy Names. Although unapproachable for liberated (*mukta*) souls and the souls who have attained spiritual perfection (*siddha*), he is known as a friend of the fallen and the very power of Śrī Gaurāṅga's mercy. O Dīna-nayana, wherever that great soul may be, please quickly take this servitor there.

apy āśā varttate tat puraṭa-bara-vapur lokituṁ loka-śandaṁ
dīrghaṁ nīlābja-netraṁ tīla-kusuma-nasaṁ ninditārddhendu-bhālam
saumyaṁ śubhrāṁśu-dantaṁ śata-dala-vadanaṁ dīrgha-bāhuṁ vareṇyaṁ
yatrāsau tatra śīghraṁ kṛpaṇa-nayana he nīyatāṁ kiṅkaro 'yam [8]

Is there any hope to ever again see that beautiful worshippable golden deity form that brings auspiciousness to the world? Is there any hope to ever have the *darśan* of that tall figure once again, his blue lotus eyes, his nose excelling the charm of a sesame flower, his forehead shaming the beauty of a half-moon, his graceful lotus face, his gleaming pearl-white teeth, his long arms extending to his knees? O Dīna-nayana, wherever that great soul has gone, please swiftly take this servitor there.

gaurābde śūnya-vāṇānvita-nigamamite kṛṣṇa-pakṣe chaturthyāṁ
pauṣe māse maghāyāṁ-amara-gaṇa-guror-vāsare vai nīśānte
dāso yo rādhikāyā atīśaya-dayito nitya-līlā-praviṣṭo
yatrāsau tatra śīghraṁ kṛpaṇa-nayana he nīyatāṁ kiṅkaro 'yam [9]

In 450 Gaurābda, in the month of Poush, on the fourth day of the dark fortnight of the moon in the star of Maghā, at the closing of Thursday night (5.30 a.m., Friday, 1 January 1937), this dearly beloved attendant of Śrīmatī Vṛṣabhānu-nandini entered his eternal pastimes. O Dīna-nayana, wherever that great soul may be, please quickly take this servitor there.

hā-hā-kārair-janānāṁ guru-charaṇa-juṣāṁ pūritābhūr-nabhaś cha
yāto 'sau kutra viśvaṁ prabhupada-virahād-dhanta śūnyāyitaṁ me
pādābje nitya-bhṛtyaḥ kṣaṇam api virahaṁ notsahe soḍhum atra
yatrāsau tatra śīghraṁ kṛpaṇa-nayana he nīyatāṁ kiṅkaro 'yam [10]

The entire earth and sky became filled with the wailing of common people and the disciples who live by serving their Śrī Gurupādpadma. Where has that great soul gone? Alas! In separation from Prabhupād, the whole universe feels void now. This servitor of his lotus feet can no longer tolerate even a moment of separation from him. O Dīna-nayana, wherever that great soul may be, please quickly take this servitor there.

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**jaya guru śrī-bhakti-siddhānta sarasvatī
jagannātha-bhaktivinoda-gaura-priya-ati [1]**

Glory to Śrī Guru – Śrī Bhaktisiddhānta Sarasvatī Ṭhākura – who is very dear to Lord Jagannāth, Śrīla Bhaktivinod Ṭhākura and Śrī Gaurāṅga.

**jaya gaura nityānanda jaya gadādhara
jayādvaita śrīnivāsa vaiṣṇava-prabara [2]**

Glory to Gaura-Nityānanda! Glory to Gadādhara! Glory to Advaita and Śrīnivāsa, the best of Vaiṣṇava!

**jaya śachī jagannātha miśrera nandana
jaya jaya lakṣmī-viṣṇupriyā prāṇa-dhana [3]**

Glory to the son of Mother Śachī and Jagannāth Miśra! Glory to the treasure of Lakṣmīpriyā's and Viṣṇupriyā's hearts!

**śrī-śachīra sneha-pātra jaya śrī-īśāna
mahāprabhu-mandirera nitya sevaka hana [4]**

Glory to Śrī Īśāna, the recipient of Mother Śachī's mercy and an eternal servant at Mahāprabhu's holy home.

**jaya yogapīṭha jaya śrī māyāpura
yethā avatīrṇa hailā nimāi sundara [5]**

Glory to Śrī Yogapīṭha, glory to Śrī Māyāpura, the holy place where Nimāi-sundara appeared.

**śrīvāsa-aṅgana jaya, kīrtana mahā-rāsa
viśvambhara śrīvāsa-grāhe karilā prakāśa [6]**

Glory to Śrīvāsa's house, where Viśvambhara manifested the great ecstasy of *kīrtana*!

**advaita-bhavana jaya gadādhara aṅgana
murāri-bhavana jaya, sīta rāma darśana [7]**

Glory to Advaita's house! Glory to Gadādhara's house! Glory to Murāri's house, where he beheld Śrī Śrī Sīta-Rāma!

**gaura-āna prabhu jaya śāntipura-nātha
gaura-śakti gadādhara gaura-hari sātha [8]**

Glory to Advaita, the master of Śāntipur, who brought Lord Gaurāṅga to this world! Glory to Gadādhara, who is Gaura's non-different potency and who appeared together with Him!

**śrī-chaitanya-maṭha jaya mūla-maṭha hana
jagad-guru prabhupāda karilā sthāpana [9]**

Glory to Śrī Chaitanya Māth, the main temple of the Mission established by Jagad-Guru Śrīla Prabhupād!

**gaurāṅgera vraja-līlā abhinaya sthāna
gāndharvikā-giridhārī-gaura-vidyamāna [10]**

Śrī Śrī Gaura-Gāndharvikā-Giridhārī reside at all the places where Gaurāṅga Mahāprabhu performed His pastimes, which are non-different from the pastimes He performs in Vraja Dhām.

**mādhavendra purī jaya śrī-īśvara-purī
keśava bhāratī jaya śrī-chaitanya hari [11]**

Glory to Mādhavendra Purī! Glory to Śrī Īśvar Purī! Glory to Keśava Bhāratī and Supreme Lord Śrī Chaitanya Mahāprabhu!

**jaya gaṅgā-sarasvatī-saṅgama sundara
tāhāra nikaṭe īśodyāna manohara [12]**

Glory to the beautiful confluence of the Gaṅgā and the Sarasvatī, on whose banks stands a charming garden Īśodyān.

**jaya jaya gaṅgā-dhara īśodyāne basi'
chaitanya-chandrera dhyāna kare divā-niśi [13]**

Glory to Sadā-Śiva Gaṅgādhara, who resides in this Īśodyān and day and night meditates on Chaitanya-chandra.

**gaurāṅgera mādhyāhnika līlā priya sthāna
sādhu-gaṇa maṭha sthāpi' gaura-guṇa gāna [14]**

The places where Gaurāṅga Mahāprabhu performs His midday pastimes are very dear to *sādhus*, so they open there temples and chant Gaura's glories.

**śrī-rādhā-govinda rādhā-gopīnātha jaya
jaya rādhā-madana-mohana ati dayāmaya [15]**

Glory to very merciful Śrī Rādhā-Govinda, Rādhā-Gopīnāth and Rādhā-Madan-mohan!

**jaya navadvīpa-dhāma bhakta bhagavāna
kṛpā kari deha kṛṣṇa-prema-bhakti dāna [16]**

Glory to Nabadwīp Dhām and all devotees of the Lord. Please bestow upon me the treasure of loving devotion to Lord Kṛṣṇa.

**śrī-guru-charaṇa-padma kariyā vandana
dāsa yāyavara kare nāma-saṅkīrtana [17]**

Bowing in obeisances at the holy feet of Śrī Guru, this servant Jājavar Dās is chanting the Lord's Holy Names.

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Homage to Śrīla Bhaktivinod Ṭhākura

(By Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāja)

**guru-daṁ grantha-daṁ gaura-dhāma-daṁ nāma-dam mudā
bhakti-daṁ bhūri-daṁ vande bhaktivinodakaṁ sadā**

He is the giver of Śrī Guru; he is the giver of scriptures; he is the giver of Gaura's holy abode; he is the giver of the Name; he is the giver of pure devotion. He is the greatest donor. I forever offer my obeisance to this Śrīla Bhaktivinod Ṭhākura.

**gaurāṅgaika-gatiṁ gadādhara-matiṁ svānanda-kunja-sthitiṁ
govindaika-patiṁ vrajāśrita-ratiṁ rādhāṅghri-sevā-kṛtiṁ
sachchhāstraika-natiṁ ku-saṅga-viratim duḥstha-vyathā-niṣkṛtiṁ
vande bhaktivinodam-āgama-tithiñchasya prajāśaṁ-kṛtiṁ**

I offer my obeisance unto Śrīla Bhaktivinod Ṭhākura, whose exclusive shelter is Śrī Gaurāṅga Mahāprabhu; whose only object of meditation is Śrī Gadādhara Paṇḍit; who resides in Svānanda Sukhada Kuñja (in Godrumdwīp, Śrī Nabadwīp Dhām); whose only master is Lord Govinda; who is attracted to the souls who have taken shelter in Vraja; who serves the holy lotus feet of Śrīmatī Rādhārāṇī; who worships pure conclusions of the scriptures and avoids any bad association; and who is free from any suffering or pain – I worship the very day when Śrīla Bhaktivinod Ṭhākura, the universal king, appeared in this world.

**guru-rūpa-hariṁ gauram rādhā-ruchi-ruchāvr̥tam
gadādharaṇvitarṁ vande vāṇī-vinoda-vanditam**

I offer my obeisances to Lord Gaura, who is the Supreme Lord coming in the form of the *guru* and as a relisher of Śrī Rādhā's divine mood, to Śrī Gadādhara Paṇḍit and to the worshipping Lords Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura and Śrīla Bhaktivinod Ṭhākura.

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Śrīmad Bhaktivinod Viraha Daśakam (Prayers in Separation from Śrīmad Bhaktivinod Ṭhākura)

(By Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj)

(Composed during the manifest pastimes of Śrīla Prabhupād, who read and praised this poem very much, expressing his hope and well-wishes for the service to the sampradāya in the future)

**hā hā bhaktivinoda-ṭhakura! guro ! dvāvimśatis te samā
dīrghād-duḥkha-bharād-aśeṣa-virahād-duḥsthīkṛtā bhūriyam
jīvānām bahu-janma-puṇya-nivahākṛṣṭo mahī-maṇḍale
āvīrbhāva-kṛpām chakāra cha bhavān śrī-gaura-śaktiḥ svayam [1]**

Alas, alas! O Bhaktivinod Ṭhākura, O Supreme Guru! For the past twenty-two years, this earth has been grasped by the misery of deep sadness in unfathomable separation from you. Śrī Gaura's potency personified, you graciously appeared on this planet, being attracted by *jīva* souls' *sukṛti* (devotional merit) amassed during many lifetimes.

**dīno 'haṁ chira-duṣkṛtir na hi bhavat-pādābja-dhūli-kaṇā-
snānānanda-nidhiṁ prapanna-śubhadaṁ labdhuṁ samartho 'bhavam
kintv audārya-guṇāt-tavāti-yaśasaḥ kāruṇya-śaktiḥ svayam
śrī-śrī-gaura-mahāprabhoḥ prakāṣitā vīśvaṁ samanvagrahīt [2]**

Because I am poor and very unfortunate, I did not get the fortune to reach the ocean that bestows the auspiciousness of surrender by joyfully bathing in the dust of your holy lotus feet. Yet your magnanimity is such that Śrī Gaurāṅga Mahāprabhu's mercy and grand renown manifest themselves on their own – in this way, you granted your favour to this universe (I have become a recipient of His favour just by being present within this universe).

**he deva! stavane tavākhila-guṇānām te viriñchādayo
devā vyartha-mano-rathāḥ kim u vyaṁ martyādhamāḥ kurmahe
etan no vibudhaiḥ kadāpy atīśayālaṅkāra ity uchyatām
śāstreṣv eva 'na pāraye 'ham' iti yad gītaṁ mukundena tat [3]**

O Lord! When even all the demigods headed by Lord Brahmā feel frustrated trying to (properly) extol your great qualities, then where

does it leave such vile human beings as us? The learned will never mean this as a hyperbole or an ornamental figure of speech because even the Supreme Lord Śrī Kṛṣṇa Himself famously sang, as recorded in the scriptures, saying, 'I cannot (repay your devotion).'

**dharmaś-charma-gato 'jñataiva satatā yogaś cha bhogātmako
jñāne sūnya-gatir japena tapasā khyātir jighāmsaiva cha
dāne dāmbhikatā 'nurāga-bhajane duṣṭāpachāro yadā
buddhiṁ buddhi-matām vibheda hi tadā dhātrā bhavān preṣitaḥ [4]**

When religion was based on skin type, ignorance was considered saintliness and *yoga* was motivated by enjoyment; when cultivation of knowledge was merely a path to non-existence, and *japa* and austerities were practised in search of fame or out of spite; when charity was an exercise of pride; and when, with all the awful atrocious behaviour exhibited in the name of loving devotion, the minds of even intelligent people had become diverted – at this very time you were sent to this world by Providence.

**viśve 'smin kiraṇair yathā hima-karaḥ sañjīvayann oṣadhīr
nakṣatrāṇi cha rañjayan nija-sudhām vistārayan rājate
sachchhāstrāṇi cha toṣayan budha-gaṇaṁ sammodayaṁs te tathā
nūnaṁ bhūmi-tale śubhodaya iti hlādo bahuḥ sātvatām [5]**

Just as in this universe, the cooling moon enhances its beauty by spreading the nectar of its moonlight, filling all plants with life and delighting the stars with its rays – in the same way, your auspicious descend to this earth, no doubt, fills the learned with joy (through your authoritative conception) and pleases all pure scriptures (through your studying them). As the result, devotees' joy knows no end.

**lokānām hita-kāmyayā bhagavato bhakti-prachāras tvayā
granthānām rachanaiḥ satām abhimatair nānā-vidhair darśitaḥ
āchāryaiḥ kṛta-pūrvam eva kila tad rāmānujādyair budhaiḥ
premāmbho-nidhi-vigrahasya bhavato mātmya-sīmā na tat [6]**

Blessing everyone, you manifested preaching about devotion to the Lord by composing many scriptures and by adopting various methods approved by saintly personalities. Previously, greatly learned

souls (Śrī Rāmānuja and others) as well as many spiritual teachers performed this work – this is how the preceptorial line is formed. However, the extent of your glory is not (limited by) that, as you are a worshipping personification of the nectar of transcendental love.

yad dhāmaṇḍaḥ khalu dhāma chaiva nīgame brahmeti saṁjñāyate
yasyāṁśasya kalaiva duḥkha-nikarair yogeśvarair mṛgyate
vaikuṇṭhe para-mukta-bhṛṅga-charaṇo nārāyaṇo yaḥ svayam
tasyāṁśī bhagavān svayaṁ rasa-vapuḥ kṛṣṇo bhavān tat pradaḥ [7]

You have given Supreme Lord Śrī Kṛṣṇa, who is the fountainhead of all transcendental mellows and the origin of even the master of the spiritual world, Lord Nārāyaṇ Himself. That which the Vedas describe as Brahman is merely the effulgence of His transcendental abode; and that which *yoga* experts search after accepting many hardships is merely a part of a part of His expansion. Moreover, even great liberated souls exist beautifully as honeybees at His lotus feet.

sarvāchintyamaye parātpara-pure goloka-vṛndāvane
chil-līlā-rasa-raṅginī parivṛtā sā rādhikā śrī-hareḥ
vātsalyādi-rasaiś cha sevita-tanor-mādhurya-sevā-sukhaṁ
nityaṁ yatra mudā tanoti hi bhavān tad dhāma-sevā-pradaḥ [8]

You can grant service to the holy abode of Śrī Vṛndāvan that is situated in Goloka, the highest region of the spiritual world, filled with all kinds of inconceivable qualities, where, revelling in the nectar of transcendental pastimes, Śrīmatī Rādhikā eternally and jubilantly bestows the bliss of loving service to Śrī Kṛṣṇa-chandra, the worshipping Deity served in four mellows of devotion (parenthood, etc.).

śrī-gaurānumataṁ svarūpa-viditaṁ rūpāgrajenādṛtaṁ
rūpādyaiḥ pariveśitaṁ raghugaṇair āsvāditaṁ sevitaṁ
jīvādyair abhirakṣitaṁ śuka-śiva-brahmādi- sammānitaṁ
śrī-rādhā-pada-sevanāmṛtaṁ aho tad dātum īśo bhavān [9]

O wonder of wonders! That which, on the order of Śrī Gaurachandra, Śrī Svarūp Dāmodar knows the internal purpose of; which is adored by Śrī Sanātan Goswāmī; which is distributed by

the preceptors headed by Śrī Rūpa Goswāmī, who teach transcendental mellows; which is tasted and enhanced by Śrī Raghunāth Dās Goswāmī and his followers; which is carefully protected by the votaries headed by Śrī Jīva Prabhu; and which (from a respectful distance) is venerated by great personalities such as Śrī Śuka, Lord Śiva, Indra (the chief of demigods) and Lord Brahmā (the grandfather of all beings) – you are capable of giving us that treasure of the nectarine rapture of servitude to the holy feet of Śrī Rādhā.

**kvāhaṁ manda-matis tv atīva-patitaḥ kva tvaṁ jagat-pāvanaḥ
bho svāmin kṛpayāparādha-nichayo nūnaṁ tvayā kṣamyatām
yāche 'haṁ karuṇā-nidhe! varam imāṁ pādābja-mūle bhavat-
sarvasvāvadhi-rādhikā-dayita-dāsānāṁ gaṇe gaṇyatām [10]**

Where I am, a foolish and very fallen soul, and where you are, a great soul, the rescuer of the world! O Lord! You will no doubt mercifully forgive me (the author of this eulogy) for my offences. O ocean of mercy! I am praying at the soles of your lotus feet that you may make my life successful by counting me amongst the family of your heart's all-in-all, Śrī Vārṣabhānavī Dayita Dās.



Śrī Śrīmad Gaura Kīśora Namaskāra Dāśakam (Prayerful Obeisances to Śrīla Gaura Kīśor Dās Bābājī Mahārāj)

(By Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj)

**guror guro me paramo gurus tvaṁ
vareṇya! gaurāṅga-gaṇāgragaṇye
prasīda bhr̥tye dayitāśrite te
namo namo gaura-kīśora tubhyam [1]**

O *guru* of my *guru*! My Param Guru, you are worshipped in the foremost society of Śrī Gaurāṅga's devotees. May you be propitiated with this servitor surrendered unto your loving servitor Dayita Dās (Śrīla Prabhuṇāth). O Gaura Kīśor, obeisances to you again and again.

sarasvatī-nāma-jagat-prasiddhaṁ
prabhuṁ jagatyāṁ patitaika-bandhum
tvam eva deva! prakāṣi-chakāra
namo namo gaura-kiśora tubhyam [2]

O worshipful one, you have revealed in this world my Master, who is world-renowned as Śrī Bhaktisiddhānta Sarasvatī, who is the only friend of the fallen. O Gaura Kiśor, obeisances to you again and again.

kvachid-vrajāraṇya-vivikta-bāsi
hṛdi vraja-dvandva-raho-vilāsi
bahir virāgi tv avadhūta-veśi
namo namo gaura-kiśora tubhyam [3]

When you lived in solitude in Vraja Dhām, you happily worshipped the most sacred pastimes of the Youthful Divine Couple of Vraja, but externally you followed the formal rules of renunciation and, at some point, accepted the garb of an *avadhūt*. O Gaura Kiśor, obeisances to you again and again.

kvachit punar gaura-vanāntachārī
surāpagā-tīra-rajo-bihārī
pavitra-kaupīna-karaṅka-dhārī
namo namo gaura-kiśora tubhyam [4]

Sometimes, you roam the outskirts of Gauravan (Śrī Nabadwīp Dhām), wandering along the sandy banks of the Ganges. You wear a holy loin-cloth and carry a mendicant's water-pot. O Gaura Kiśor, obeisances to you again and again.

sadā harer nāma mudā raṭantaṁ
gṛhe gṛhe mādhuakarīṁ aṭantaṁ
namanti devā api yaṁ mahāntaṁ
namo namo gaura-kiśora tubhyam [5]

You always chant the Holy Name of the Lord with great happiness and beg *mādhukarī* house to house, like a bee collecting honey flower to flower. You are a great soul whom even demigods offer obeisances to. O Gaura Kiśor, obeisances to you again and again.

**kvachid-rudantañ cha hasan-naṭantañ
nijeṣṭa-deva-praṇayābhibhūtam
namanti gāyantam alaṁ janā tvāṁ
namo namo gaura-kiśora tubhyam [6]**

Overwhelmed with love for your worshipful Lord, you sometimes dance, sometimes cry, sometimes laugh and sometimes sing prayers out loud. People always abundantly offer obeisances to you. O Gaura Kiśor, obeisances to you again and again.

**mahāyaśo-bhaktivinoda-bandho!
mahāprabhu-prema-sudhaika-sindho!
aho jagannātha-dayāspadendo!
namo namo gaura-kiśora tubhyam [7]**

O friend of greatly renowned Ṭhākura Bhaktivinod! O one and only ocean of the nectar of transcendental love for Mahāprabhu Śrī Chaitanyadev! O moon, recipient of Vaiṣṇava Sarvaśauma Śrī Jagannāth's mercy! O Gaura Kiśor, obeisances to you again and again.

**samāpya rādhā-vratam-uttamaṁ tvam
avāpya dāmodara-jāgarāham
gato 'si rādhā-dara-sakhya-riddhiṁ
namo namo gaura-kiśora tubhyam [8]**

Completing the highest *ūrjja-vrata*, you selected the *uttāna* day of Śrī Damodar month and attained the treasure of being Śrī Rādhikā's loving attendant. O Gaura Kiśor, obeisances to you again and again.

**viḥāya saṅgaṁ kuliyā-layānāṁ
pragṛhya sevāṁ dayitānugasya
vibhāsi māyāpura-mandira-stho
namo namo gaura-kiśora tubhyam [9]**

Giving up the company of the Kulia residents, you accepted the service of your staunch follower, Śrī Dayitā Dās, and are now residing in a holy temple in Śrī Dhām Māyāpur. O Gaura Kiśor, obeisances to you again and again.

sadā nimagno 'py aparādha-pañke
hy ahaitukīm eṣa kṛpāñ cha yāche
dayāñ samuddhṛtya vidhehi dīnañ
namo namo gaura-kiśora tubhyam [10]

Although I am always submerged in the mud of offences, I (this fallen soul) am begging you for your causeless mercy. Please take pity, rescue this poor wretch. O Gaura Kiśor, obeisances to you again and again.

Param Gurvaṣṭakam (In Glorification of Param Gurudev)

śrī-gauḍa-dhāmāśrita-śuddha-bhaktañ
rūpānugādyāñ niravadya-rūpam
vairāgya-dharmojjvala-vigrahañ tañ
vande prabhuñ gaura-kiśora-saṁjñam [1]

He is a pure devotee living in the shelter of Gauḍa Dhām; he is a chaste follower of Śrī Rūpa and is of impeccable character; he is a holy embodiment of the radiant, exalted religion of renunciation – I am offering obeisance to my Lord who is known as Śrī Gaura Kiśor Dās Bābājī Mahārāj.

asat-prasaṅgañ parihāya nityañ
gaurāṅga-sevā-vrata-magna-chittam
gauḍa-vrajābheda-viśiṣṭa-prajñam
vande prabhuñ gaura-kiśora-saṁjñam [2]

He always avoids unholy association; he is immersed in his strict service to Gaurāṅga Mahāprabhu; and he knows perfectly well that the land of Gauḍa is non-different from Vraja – I am offering obeisance to my Lord who is known as Śrī Gaura Kiśor Dās Bābājī Mahārāj.

śrī-dhāma-māyāpura-divya-gūḍha-
māhātmya-gītonmukharañ vareṇyam

**dhanyaṁ mahā-bhāgavatāgragaṇyaṁ
vande prabhuṁ gaura-kiśora-saṁjñam [3]**

He loudly sings the hidden divine glories of Śrī Dhām Māyāpur; he is a worshipping, auspicious, foremost, exalted devotee of the Lord – I am offering obeisance to my Lord who is known as Śrī Gaura Kiśor Dās Bābājī Mahārāj.

**pūtāvadhūta-vraja-śīrṣa-ratnaṁ
śrī-rādhikā-kṛṣṇa-nigūḍha-bhaktam
sadā vrajāveśa-sarāga-cheṣṭaṁ
vande prabhuṁ gaura-kiśora-saṁjñam [4]**

He is a pure *avadhūt*, the crest-jewel of Vraja; he is an intimate devotee of Śrī Śrī Rādhā-Kṛṣṇa; and he always lives absorbed in loving service in Vraja – I am offering obeisance to my Lord who is known as Śrī Gaura Kiśor Dās Bābājī Mahārāj.

**śokāspadātīta-prabhāva-ramyaṁ
mūḍhair-avedyaṁ praṇatābhigamyam
nityānubhūtāchyuta-sad-vilāsaṁ
vande prabhuṁ gaura-kiśora-saṁjñam [5]**

He relishes the joy that is beyond this world of misery; incomprehensible for the foolish, he can be approached only by a surrendered soul; he always delights in his unswerving spiritual existence – I am offering obeisance to my Lord who is known as Śrī Gaura Kiśor Dās Bābājī Mahārāj.

**kāpaṭya-dharmānvita-chaṇḍa-daṇḍa-
vidhāyakaṁ sajjana-saṅga-raṅgam
śrī-kṛṣṇa-chaitanya-padābja-bhṛṅgaṁ
vande prabhuṁ gaura-kiśora-saṁjñam [6]**

He metes out vehement punishment to those who mix religion with fraud; he delights in the association of pious souls; he is a bumblebee at the lotus feet of Śrī Kṛṣṇa Chaitanya – I am offering obeisance to my Lord who is known as Śrī Gaura Kiśor Dās Bābājī Mahārāj.

dāmodarotthāna-dine pradhāne
kṣetre pavitre kuliyā-bhīdhāne
prapañcha-līlā-parihāra-vantaṁ
vande prabhuṁ gaura-kīśora-saṁjñam [7]

On the *utthāna* day in the Dāmodar month, this noble soul, this great teacher, residing in the pure land of Kulia left his worldly pastimes – I am offering obeisance to my Lord who is known as Śrī Gaura Kīśor Dās Bābājī Mahārāj.

tava hi 'dayita-dāse' satya-sūrya-prakāśe
jagati durita-nāśe prodyate chid-vilāse
vayam-anugata-bhṛtyāḥ pāda-padmaṁ prapannā
anudinam anukampāṁ prārthayāmo nagaṇyāḥ [8]

You revealed in this world Śrī Dayita Dās (Śrīla Saraswatī Ṭhākura), who, like the sun radiating the Truth, destroyed all wickedness and uplifted this world, happily performing his transcendental pastimes. We, your faithful servants surrendered at your holy lotus feet, every day submit this negligible prayer for your mercy.

Śrī Śrī Advaita Aṣṭakam

gaṅgā-tīre tat payobhis tulasyāḥ
patraiḥ puṣpaiḥ prema-huṅkāra-ghoṣaiḥ
prākṛtyārthaṁ gauram-ārādhayad yaḥ
śrīlādvaitāchāryam etaṁ prapadye [1]

I surrender to Śrīla Advaita Āchārya who sat on the bank of the Ganges and worshipped Lord Gaura, longing for His descend, with Ganges water, Tulasi leaves and flowers and deep, loving cries.

yadd-huṅkāraiḥ prema-sindhor-vikārair
ākṛṣṭaḥ san gaura-goloka-nāthaḥ
āvirbhūtaḥ śrī-navadvīpa-madhye
śrīlādvaitāchāryam etaṁ prapadye [2]

I surrender to Śrīla Advaita Āchārya whose cries and oceanic divine love attracted Gaura, the Lord of Goloka, and induced Him to appear in Śrī Nabadwīp.

brahmādīnām durlabha-prema-pūrain-
ādīnām yaḥ plāvayām āsa lokam
āvirbhāvya śrīla-chaitanya-chandram
śrīlādvaitāchāryam etam prapadye [3]

I surrender to Śrīla Advaita Āchārya who, upon the advent of Lord Śrīla Chaitanya-chandra, magnanimously flooded the whole world with divine love for the Lord that is very hard to attain even for Lord Brahmā.

śrī-chaitanyaḥ sarva-śakti-prapūrṇo
yasyaivājñā-mātrato 'ntardadhe 'pi
durvijñeyam yasya kāruṇya-kṛtyam
śrīlādvaitāchāryam etam prapadye [4]

I surrender to Śrīla Advaita Āchārya by whose unfathomable mercy Śrī Chaitanya filled the world with His power and then on whose mere order He disappeared.

sṛṣṭi-sthityantaṁ vidhātum pravṛttāḥ
yasyāṁśāṁśāḥ brahma-viṣṇvīśvarākhyāḥ
yenābhinnam taṁ mahā-viṣṇu-rūpaṁ
śrīlādvaitāchāryam etam prapadye [5]

I surrender to Śrīla Advaita Āchārya who, being non-different from Mahā-Viṣṇu, engages a portion of his plenary portion in ordaining the universal creation and sustenance as Lord Brahmā and Lord Viṣṇu.

kasmīṁśchid yaḥ śrūyate chāśrayatvāt
śāmbhor itthaṁ śāmbhavan-nāma dhāma
sarvārādhyam bhakti-mātraika-sādhyaṁ
śrīlādvaitāchāryam etam prapadye [6]

I surrender to Śrīla Advaita Āchārya who, in some places, is also heard to be Lord Śiva due to his submissive position, and who is universally worshippable and attainable only by devotees.

sītā-nāmnī preyaśī prema-pūrṇā
putro yasyāpy achyutānanda-nāmā
śrī-chaitanya-prema-pūra-prapūrṇaḥ
śrīlādvaitāchāryam etaṁ prapadye [7]

I surrender to Śrīla Advaita Āchārya whose beloved spouse Sītā Ṭhākuraṇī is full of divine love and whose son Achyutānanda is an overflowing ocean of divine love for Lord Śrī Chaitanya.

nityānandādvaitato 'dvaita-nāmā
bhaktyākhyānād yaḥ sad-āchārya-nāmā
śaśvach-chetaḥ-sañcharad gaura-dhāmā
śrīlādvaitāchāryam etaṁ prapadye [8]

I surrender to Śrīla Advaita Āchārya whose name is Advaita ('non-dual'), because he is non-different from Lord Nityānanda Prabhu, and Āchārya, because he is a true teacher who speaks about devotion; and whose consciousness and heart always move in the abode of Lord Gaurāṅga.

prātaḥ prītaḥ pratyahaṁ saṁpaṭhed yaḥ
sītānāthasyāṣṭakaṁ śuddha-buddhiḥ
so 'yaṁ samyak tasya pādāravinde
vindan bhaktiṁ tat-priyatvaṁ prayāti [9]

Those who, every morning, recite this poem in praise of Sītānāth Śrī Advaita Āchārya with affection and a pure mind, surrendering at his holy lotus feet, become dear to him.

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Śrīla Gadādhara-Prārthanā (Prayer to Śrīla Gadādhara Paṇḍit Goswāmī)

(By Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj)

nīlāmbhodhi-taṭe sadā sva-virahākṣepānvitam bāndhavam
śrīmad-bhāgavatī kathā madirayā sañjīvayan bhāti yaḥ
śrīmad-bhāgavatam sadā sva-nayanāśrūpāyanaḥ pūjayan
gosvāmi-pravaro gadādhara-vibhur bhūyāt mad ekā gatiḥ

On the shore of the ocean in Nīlāchal, Śrī Gadādhara Paṇḍit would read *Śrīmad Bhāgavatam* to his Friend (Śrī Chaitanya Mahāprabhu), who suffered from deep pain of separation from Himself (Kṛṣṇa). Śrī Gadādhara Paṇḍit would supply the wine of *Kṛṣṇa-līlā* to intoxicate his afflicted Friend and thus give Him some relief. As he read, tears always fell from his eyes like flower offerings onto the pages of *Śrīmad Bhāgavatam*. May this great personality, Śrī Gadādhara Paṇḍit, the best of the *goswāmīs*, always remain my only shelter.

guru-rūpa-hariṁ gauram rādhā-ruchi-ruchāvr̥tam
gadādharaṇvitam vande vāṇī-vinoda-vanditam

I offer my obeisances to Lord Gaura, who is the Supreme Lord coming in the form of the *guru* and as a relisher of Śrī Rādhā's divine mood, to Śrī Gadādhara Paṇḍit and to the worshipping Lords Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura and Śrīla Bhaktivinod Ṭhākura.

Śrī Śrī Gaura-Gadādhara Yugala Aṣṭakam

kṣitau luṭhad gaura-kalevarābhyām
sadā mahā-prema-vilāsakābhyām
samudra-tīre naṭa-nāgarābhyām
namo 'stu me gaura-gadādharaṇvitam [1]

Their golden bodies roll on the ground, always revelling in great ecstatic love for the Lord; They are two chief dancers on the shore of the ocean – I am offering obeisances to Śrī Gaura-Gadādhara.

**hāhā kva rādheti muhuḥ sthitābhyām
śrī-rādhikā-kṛṣṇa-vapurdharābhyām
ānanda-līlā-rasa-rañjitābhyām
namo 'stu me gaura-gadādhara-bhyām [2]**

In the mood of Rādhārāṇī, They lament incessantly, 'Where is My Lord?'; the two of Them are as beautiful as Śrī Śrī Rādhā-Kṛṣṇa Themselves; They both relish the nectar of ecstatic pastimes – I am offering obeisances to Gaura-Gadādhara.

**advaita-chintā-hara-sambhavābhyām
mano-bhavānanda-mano-harābhyām
achintya-līlā-paripūritābhyām
namo 'stu me gaura-gadādhara-bhyām [3]**

They negate all thoughts about the non-dual Absolute; They steal everyone's minds, filling them with joy; They perform many miraculous pastimes – I am offering obeisances to Śrī Gaura-Gadādhara.

**jīvaika-nistāra-dhṛta-vratābhyām
śrī-kṛṣṇa-nāmnā jana-tāra-kābhyām
hare hare kṛṣṇa mukhāmbujābhyām
namo 'stu me gaura-gadādhara-bhyām [4]**

Having made a firm promise to rescue all souls, They deliver everyone through the Holy Name of Lord Kṛṣṇa; Their holy mouths always chant, 'Hare! Hare Kṛṣṇa!' – I am offering obeisances to Śrī Gaura-Gadādhara.

**aśeṣa-duḥkhā-maya-bheṣajābhyām
kirīṭa-keyūra-vibhūṣitābhyām
grāiveya-mālā-maṇi-rañjitābhyām
namo 'stu me gaura-gadādhara-bhyām [5]**

They are the remedy against the disease of unfathomable misery; adorned with armlets, crowns, necklaces, garlands and jewels, They have a very charming appearance – I am offering obeisances to Śrī Gaura-Gadādhara.

śrīvatsa-romāvali-rañjitābhyāṁ
vakṣaḥ-sthale kaustubha-bhūṣitābhyāṁ
trailokya-sammohana-sundarābhyāṁ
namo 'stu me gaura-gadādharaḥ [6]

They look charming adorned with *śrīvatsa* marks, beautiful hair and *kaustubha* jewels on Their chests; Their beauty captivates all three worlds – I am offering obeisances to Śrī Gaura-Gadādhara.

sphurachchalat-kāñchana-kuṇḍalābhyāṁ
sadāṣṭabhāvaiḥ pariśobhitābhyāṁ
svedāśru-kampādi-vibhūṣitābhyāṁ
namo 'stu me gaura-gadādharaḥ [7]

With golden earrings swaying to and fro, Their beauty is enhanced by constant eight-fold ecstatic symptoms adorning Them with perspiration, tears, trembling and other divine symptoms – I am offering obeisances to Śrī Gaura-Gadādhara.

śrīmachchivānanda-manorathābhyāṁ
sadā sukhānanda-rasa-sphurābhyāṁ
madīya-sarvasva-padāmbujābhyāṁ
namo 'stu me gaura-gadādharaḥ [8]

They are objects of Śrī Śivānanda's heartfelt aspiration; They always manifest the nectar of happiness and joy; and Their holy lotus feet are my all-in-all – I am offering obeisances to Śrī Gaura-Gadādhara.

paṭhanti ye gaura-gadādharaṣṭakaṁ
padyaṁ labhante vraja-yugma-pādaṁ
advaita-putreṇa mayoktam etan
nāmnāchyutānanda-janena dhīmatā [9]

Those who recite and study this poem 'Śrī Gaura-Gadādhara Ṣṭakaṁ' will come to the Divine Couple in Vraja. O learned soul! So say I, Achyutānanda, the son of Advaita Prabhu.

Śrī Śrīvāsa Aṣṭakam

āśrayami śrī-śrīvāsaṁ tam ādyaṁ paṇḍitaṁ mudā
śuklāmbara-dharaṁ gauraṁ gaura-bhakti-pradāyakam [1]

I happily take shelter at the holy feet of Śrī Śrīvās, the first and foremost scholar. He is clad in white and possesses golden complexion. He mercifully bestows devotion to Lord Gaurāṅga.

śrī-gaurasya navadvīpa-līlā-kīrtana-sampadi
yaḥ pradhānatayā khyātaḥ sa śrīvāso gatir mama [2]

He gained his chief renown by participating in the pastimes and *kīrtan* of Śrī Gaura in Nabadwīp – this Śrīvās is my only shelter.

śrī-gaura-kīrtanānande putra-śoko 'pi nāspṛśat
yaṁ śrīvāsaṁ bhakta-rājaṁ taṁ namāmi punaḥ punaḥ [3]

Immersed in the joy of Śrī Gaura's *kīrtan*, he was unaffected by the sad departure of his son. Again and again, I bow in obeisance to this Śrīvās, king among devotees.

ādau vāsastu śrī-haṭṭe bhāgirathyās-taṭe tataḥ
kumāra-haṭṭe yasyāsīt sa me gaura-gatir gatiḥ [4]

At first, he resided in Śrī Haṭṭa, on the bank of the Bhāgirathī Ganges, and after Gaura left, he went to stay in Kumārhaṭṭa.

śrī-rāmaḥ śrī-patiśchaiva śrī-nidhiścheti satamāḥ
śrīvāsa-bhrātaro jñeyāḥ śrīvāsaṁ naumi sad-varam [5]

He is known to be the most venerable among his brothers, Śrīrām, Śrīpati and Śrīnidhi. I surrender to this Śrīvās.

purā nārada-rūpeṇa harināma-sudhā-jharaiḥ
yo jagat plāvayāmāsa sa śrīvāso 'dhunā gatiḥ [6]

As Nārada, he previously facilitated the flow of the nectar of the Holy Name, and now he has come to flood the whole world with it. This Śrīvās is now my shelter.

**yat-patnī mālinī-devī śrī-gaurāṅgam-atoṣayat
svahasta-pakva-bhaktādyaiḥ sa śrīvāso gatir mama [7]**

My only shelter is Śrīvās, whose pious spouse, Mālinī Devī, pleased Lord Śrī Gaurāṅga by cooking and feeding devotees with her own hand.

**pativad gaurāṅga-gatir mālinī gauḍa-vīśrutā
tat-pādapadma-savidhe praṇatir me sahasraśaḥ [8]**

Like her pious husband, Mālinī was surrendered to Lord Gaura and was renowned throughout the land of Gauḍa. I offer thousands of obeisances in the vicinity of her holy lotus feet.

**śrī-chaitanya-priyatamaṁ vande śrīvāsa-pañḍitaṁ
yat kārūṇya-kaṭākṣeṇa śrī-gaurāṅge ratir bhavet [9]**

I offer obeisance to Śrīvās Paṇḍit, who is very dear to Śrī Chaitanya Mahāprabhu, and by whose merciful glance one can attain attachment to Śrī Gaurāṅga.

Śrī Śrī Ṣaḍ-Goswāmī Aṣṭakam

(By Śrīla Śrīnivās Āchārya Prabhu)

**kṛṣṇotkīrtana-gāna-nartana-parau premāmṛtāmbho-nidhī
dhīrādhīra-jana-priyau priya-karau nirmatsarau pūjitau
śrī-chaitanya-kṛpā-bharau bhuvi bhuvo bhārāvahantārakau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau [1]**

Always engaged in chanting the glories of Śrī Kṛṣṇa, singing and dancing, they are oceans of *Śrī Kṛṣṇa-prema*; appreciated by both the learned and the ignorant, they are always benevolent in their behaviour, pleasing everybody – there is not even a trace of jealousy in them, so they are worshipped by all people; being recipients of Śrī Chaitanyadev's special mercy, they rescue all materialists, relieving the earth of its burden – again and again I worship and bow down at the holy feet of these six *goswāmīs*: Śrī Rūpa, Sanātan, Raghunāth Bhaṭṭa, Gopāl Bhaṭṭa, Raghunāth Dās and Śrī Jīva.

nānā-śāstra-vichāraṇaika-nipuṇau sad-dharma-saṁsthāpakau
lokānām hita-kāriṇau tri-bhuvane mānyau śaraṇyākarau
rādhā-kṛṣṇa-padāravinda-bhajanānandena mattālikau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau [2]

Supremely expert in various scriptural conclusions, they establish pure religion; they are the greatest benefactors of humankind; they are worshippable throughout the three worlds; they are shelter-givers; they are like intoxicated bumblebees rejoicing in drinking nectar from the lotus feet of Śrī Rādhā-Govinda – again and again I worship and bow down at the holy feet of these six *goswāmīs*: Śrī Rūpa, Sanātan, Raghunāth Bhaṭṭa, Gopāl Bhaṭṭa, Raghunāth Dās and Śrī Jīva.

śrī-gaurāṅga-guṇānuvarṇana-vidhau śraddhā-saṁṛddhy-anvitau
pāpottāpa-nikṛntanau tanu-bhṛtām govinda-gānāmṛtaiḥ
ānandāmbudhi-varḍhanaika-nipuṇau kaivalya-nistārakau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau [3]

Their only one-pointed interest is to describe the beautiful qualities of Śrī Gaurāṅga Mahāprabhu; they relieve all souls of sins and afflictions by spreading the nectar of chanting about Śrī Kṛṣṇa's beautiful qualities; they are expert at increasing the ocean of divine joy; and they protect souls from attaining impersonal liberation – again and again I worship and bow down at the holy feet of these six *goswāmīs*: Śrī Rūpa, Sanātan, Raghunāth Bhaṭṭa, Gopāl Bhaṭṭa, Raghunāth Dās and Śrī Jīva.

tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīm sadā tuchchha-vat
bhūtvā dīṇa-gaṇeśakau karuṇayā kaupīna-kanthāśritau
gopī-bhāva-rasāṁṛtābdhi-laharī-kallola-magnau muhur
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau [4]

They refused to live with the best of chief residents considering such a life trifle and accepted *kaupīns*, mercifully becoming masters of the poor and needy; and they are always submerged into the waves in the ocean of ecstatic nectar of the divine love of *gopīs* – again and again I worship and bow down at the holy feet of these six *goswāmīs*: Śrī Rūpa, Sanātan, Raghunāth Bhaṭṭa, Gopāl Bhaṭṭa, Raghunāth Dās and Śrī Jīva.

kūjat-kokila-haṁsa-sārasa-gaṇākīrṇe mayūrākule
nānā-ratna-nibaddha-mula-viṭapa-śrī-yukta-vṛndāvane
rādhā-kṛṣṇam ahar-niśam prabhajatau jivārthadau yau mudā
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau [5]

Day and night, they worshipped Śrī Rādhā-Kṛṣṇa in Śrī Vṛndāvan, which is adorned with beautiful large trees, whose roots are enriched with various gems, and filled with sweet murmur of cuckoos, swans, cranes, peacocks and other birds; and, with a happy heart, they fulfilled all souls' hankerings – again and again I worship and bow down at the holy feet of these six *goswāmīs*: Śrī Rūpa, Sanātan, Raghunāth Bhaṭṭa, Gopāl Bhaṭṭa, Raghunāth Dās and Śrī Jīva.

saṁkhyā-pūrvaka-nāma-gāna-natibhiḥ kālāvasānī-kṛtau
nidrāhāra-vihārakādi-vijitau chātyanta-dīnau cha yau
rādhā-kṛṣṇa-guṇa-smṛter madhurimānandena sammohitau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau [6]

After chanting the set number of Names, they would spend the rest of the time practising *kīrtan*, offering obeisances and glorification; they conquered eating, enjoying, sleeping and other material urges; they walked about looking utterly impoverished and bereft; and they became filled with intense joy when they remembered Śrī Rādhā-Govinda's sweetness – again and again I worship and bow down at the holy feet of these six *goswāmīs*: Śrī Rūpa, Sanātan, Raghunāth Bhaṭṭa, Gopāl Bhaṭṭa, Raghunāth Dās and Śrī Jīva.

rādhā-kuṇḍa-taṭe kalinda-tanayā-tīre cha varṁśī-vaṭe
premonmāda-vaśād-aśeṣa-daśayā grastau pramattau sadā
gāyantau cha kadā harer guṇa-varam bhāvābhībhūtau mudā
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau [7]

Becoming intoxicated with divine love for the Lord on the banks of Śrī Rādhā Kuṇḍa, on the shore of the Yamunā and beneath the Varṁśīvaṭ tree, they would enter various ecstatic states – sometimes they walked as if mad, sometimes they sang about the Lord, sometimes they became overwhelmed with divine joy – again and again I worship and bow down at the holy feet of these six *goswāmīs*: Śrī Rūpa, Sanātan, Raghunāth Bhaṭṭa, Gopāl Bhaṭṭa, Raghunāth Dās and Śrī Jīva.

he rādhe vraja-devike! cha lalite! he nanda-sūno! kutaḥ
śrī-govardhana-kalpa-pādapa-tale kālindī-vanye kutaḥ
ghoṣantāv iti sarvato vraja-pure khedair mahā-vihvalau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau [8]

They keep asking, ‘O Goddess of Vraja, Rādhā! Where are You? O Lalitā! Where are you? O Kṛṣṇa! Where are You? You are not beneath the wish-fulfilling trees on Śrī Govardhan, neither are You in the forests on the banks of the Kālindī – where *are* You?’ Devastated, overcome with grief and utterly confused, they kept roaming the land of Vraja – again and again I worship and bow down at the holy feet of these six *goswāmīs*: Śrī Rūpa, Sanātan, Raghunāth Bhaṭṭa, Gopāl Bhaṭṭa, Raghunāth Dās and Śrī Jīva.

Śrīmad Rūpa-pada-rajah Prārthanā Daśakam

(By Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj)

śrīmach-chaitanya-pādaḥ chara-kamala-yugau netra-bhṛṅgau madhu dyau
gauḍe tau pāyayantau vraja-vipina-gatau vyājayuktau samutkau
bhātau sabhrāṭṛkasya svajana-gaṇa-pater yasya saubhāgya-bhūmnaḥ
sa śrī-rūpaḥ kadā mām nija-pada-rajāsā bhūṣitaṁ saṁvidhatte [1]

Avoiding the travel to Śrī Vṛndāvan, Śrī Chaitanya’s holy lotus feet, a mine of all good fortune, blessed the land of Gauḍa with their beauty – the chief leader of His devotees (the *sampradāya* was thus called ‘Rūpānuga Sampradāya’) and his brothers came, and His holy lotus feet satiated the anxious bumblebees of their eyes with nectar – when will this Śrīmad Rūpa Prabhu adorn me with his holy foot dust?

pīta-śrī-gaura-pādāmbuja-madhu-madironmatta-hṛd-bhṛṅga-rājo
rājyaīśvaryaṁ jahau yo jana-nivaha-hitādatta-chitto nijāgryam
vijñāpya svānujena vraja-gamana-rataṁ chānvagāt gaurachandraṁ
sa śrī-rūpaḥ kadā mām nija-pada-rajāsā bhūṣitaṁ saṁvidhatte [2]

In Śrī Rāmakeli Dhām, when his bumblebee heart became intoxicated with the wine of nectar emanating from the holy lotus feet of Śrī Gaurachandra, he sacrificed himself (through *Hari-kīrtan*) for the benefit of all souls and left all royal opulence; after informing his elder brother, Śrī Sanātan, he and his younger brother, Śrī Vallabha, followed Śrī Chaitanyadev, who was eager to go (from Nilāchal) to Śrī Vṛndāvan – when will this Śrīmad Rūpa Prabhu adorn me with his holy foot dust?

**vrndāraṇyāt prayāge hari-rasa-naṭanair nāma-saṅkīrtanaś cha
lebhe yo mādhavāgre jana-gahana-gataṁ prema-mattaṁ janāṁś cha
bhāvaiḥ svair mādayantaṁ hṛta-nidhir iva taṁ kṛṣṇa-chaitanyachandraṁ
sa śrī-rūpaḥ kadā māṁ nija-pada-rajāsā bhūṣitaṁ saṁvidhatte [3]**

Leaving Śrī Vṛndāvan, Śrī Chaitanya-chandra went to Prayāg Dhām, where He chanted fervently and danced, intoxicated with divine love, among thousands of people, and where He melted the hearts of hundreds of believers by displaying miraculous ecstatic symptoms (*sāttvika*, etc.) – coming to Him in front of Śrī Bindu-Mādhav's Deity, he felt as if he had found his lost treasure – when will this Śrīmad Rūpa Prabhu adorn me with his holy foot dust?

**ekāntaṁ labdha-pādāmbuja-nija-hṛdaya-preṣṭha-pātro mahārtir
dainyair-duḥkhāśru-pūrṇair daśana-dhṛta-tṛṇaiḥ pūjayāmāsa gauram
svāntaḥ kṛṣṇaṁ cha gaṅgā-dina-maṇi-tanayā-saṅgame sānujo yaḥ
sa śrī-rūpaḥ kadā māṁ nija-pada-rajāsā bhūṣitaṁ saṁvidhatte [4]**

At the pure confluence of the Gaṅgā and Yamunā, having got a private audience of the holy lotus feet of his very own beloved Lord, who is Kṛṣṇa internally and of golden complexion externally, together with his younger brother he ardently worshipped Him with humility and sorrowful tears, holding grass between his teeth – when will this Śrīmad Rūpa Prabhu adorn me with his holy foot dust?

**svasya prema-svarūpaṁ priya-dayita-vilāsānurūpaika-rūpaṁ
dūre bhū-luṅṭhitaṁ yaṁ sahaja-sumadhura-śrīyutaṁ sānujaṁ cha
drṣṭvā devo 'ti-tūrṇaṁ stuti-bahu-mukham āśliṣya gāḍhaṁ raraṅje
sa śrī-rūpaḥ kadā māṁ nija-pada-rajāsā bhūṣitaṁ saṁvidhatte [5]**

When Śrī Chaitanyadev saw His very own – His very love, His dearest and beloved associate, the source of His innate joy, His exclusive follower – rolling on the ground together with his younger brother, He quickly came up to him, and, praising him loudly, embraced him tightly, rejoicing at heart – when will this Śrīmad Rūpa Prabhu adorn me with his holy foot dust?

kaivalya-prema-bhūmāv-akhila-rasa-sudhā-sindhu-sañchāra-dakṣaṁ
jñātvāpy evaṁ cha rādhā-pada-bhajana-sudhāṁ līlayāpāyayad yam
śaktiṁ sañchārya gauro nija-bhajana-sudhā-dāna-dakṣaṁ chakāra
sa śrī-rūpaḥ kadā māṁ nija-pada-rajāsā bhūṣitaṁ saṁvidhatte [6]

Although (as His eternal associate) he is expert at sailing in the ocean of nectar of all possible ecstasy found in the land of pure divine love (divine sentiments of Vraja), to manifest His pastimes, Śrī Gaura-Hari made him drink the nectar of servitude to Śrī Rādhā and, vesting him with His power, He distributed to him the pure nectar of His own worship and imparted to him all relevant knowledge – when will this Śrīmad Rūpa Prabhu adorn me with his holy foot dust?

gaurādeśach cha vṛndā-vipinam iha parikramya nīlāchalaṁ yo
gatvā kāvyāmṛtaiḥ svair-vraja-yuva-yugala-kṛḍānārthaiḥ prakāmam
rāmānanda-svarūpādibhir api kavibhis tarpayāmāsa gauraṁ
sa śrī-rūpaḥ kadā māṁ nija-pada-rajāsā bhūṣitaṁ saṁvidhatte [7]

At that time, following Śrī Gaurāṅga's order, he completed his pilgrimage to Śrī Vraja Maṇḍal and arrived in Śrī Puruṣottam Kṣetra; there, he brought much pleasure to Śrī Chaitanya-chandra, as well as Śrī Rāmānanda Rāy, Svarūp and other learned personalities, with his nectarean poetry about the pastimes of the Divine Couple in Vraja – when will this Śrīmad Rūpa Prabhu adorn me with his holy foot dust?

līlā-saṁgopane śrī-bhagavata iha vai jaṅgame sthāvare 'pi
saṁmugdhe sāgrajātaḥ prabhu-viraha-hṛta-prāya-jīvendriyāṇām
yaś chāsīd āśrayaika-sthalam iva raghu-gopāla-jīvādi-varge
sa śrī-rūpaḥ kadā māṁ nija-pada-rajāsā bhūṣitaṁ saṁvidhatte [8]

When Supreme Lord Śrī Chaitanyadev concealed His pastimes from the world and all souls – both mobile and immobile – became bewildered by deep sadness, at that time he and his elder brother became the only shelter for such intimate devotees of the Lord as Raghunāth, Gopāl Bhaṭṭa and Śrī Jīva, who, in separation from the Lord, had virtually become robbed of their very hearts and senses – when will this Śrīmad Rūpa Prabhu adorn me with his holy foot dust?

**śrī-mūrteḥ sādhu-vṛtteḥ prakaṣanam api tal-lupta-tīrthādikānāṁ
śrī-rādhā-kṛṣṇa-pādāmbuja-bhajana-mayaṁ rāga-mārgaṁ viśuddham
granthair yena pradattaṁ nikhilam iha nijābhīṣṭa-devepsitaṁ cha
sa śrī-rūpaḥ kadā māṁ nija-pada-rajāsā bhūṣitaṁ saṁvidhatte [9]**

He revealed Deity worship, established the rules of practising pure devotion, manifested hidden holy places and showed the ideal of loving service to Śrī Rādhā-Govinda in the line of the highest spontaneous devotion (*rāga-mārga*) – making these and other contributions, he granted many scriptures to this world, fulfilling thus all cherished desires of his worshipping Lord, Śrī Chaitanya-chandra – when will this Śrīmad Rūpa Prabhu adorn me with his holy foot dust?

**līlā-saṁgopa-kāle nirupadhi-karuṇā-kāriṇā svāmināhaṁ
yat pādābje 'rpito yat pada-bhajana-mayaṁ gāyayitvā tu gītam
yogyāyogyatva-bhāvaṁ mama khalu sakalaṁ duṣṭa-buddher agraṇan
sa śrī-rūpaḥ kadā māṁ nija-pada-rajāsā bhūṣitaṁ saṁvidhatte [10]**

Although I am a wretch, my causelessly merciful Divine Master, Śrīla Sarasvatī Ṭhākura overlooked whether I am qualified or unqualified and, right before concealing his pastimes, offered me at his holy lotus feet by having me sing a song ('Śrī Rūpa-mañjarī-pada') in his glorification – when will this Śrīmad Rūpa Prabhu adorn me with his holy foot dust?

— — —

Śrīmad-Rūpa-Gosvāmi-Prabhur Śochaka (Lament for Śrīmad Rūpa Goswāmī Prabhu)

(1)

o mora jīvana-gati, śrī-rūpa gōsāi ati,
guṇera samudra dayāmaya
yāhāra karuṇā haile, chaitanya charaṇa mile,
vraje rādhā-kṛṣṇa-prāpti haya [1]

O shelter and goal of my life, O Śrī Rūpa Gosāñi! You are extremely merciful, an ocean of great qualities. Whoever gets your mercy can come to Śrī Chaitanya's feet and attain Śrī Rādhā-Kṛṣṇa in Vraja Dhām.

parama vairāgya yāra, charitrera nāhi pāra,
asīma aiśvarya parihari'
chaitanyera āgamana, śuni' haraṣita mana,
prayāge chalilā tvarā kari' [2]

There is no one who can compare with his extreme renunciation for he had given up unlimited opulence. As soon as he heard about Śrī Chaitanya's arrival in Prayāg, he became excited and hurried there.

anuja vallabha-sane, śīghra gelā sei sthāne,
mahāprabhu yathāya vasiyā
chaitanyera śrī-charaṇa, darśane ānanda mana,
bhūme dōhe paḍe loṭāiyā [3]

Taking his younger brother, Vallabha, with him, he quickly went to the place where Mahāprabhu was staying. At the sight of Śrī Chaitanya's holy feet, both brothers became overwhelmed with joy and began to roll on the ground.

punaḥ punaḥ dui-jane, nirakhiyā prabhu-pāne,
prema-jale bharila nayana
dante tṛṇa guchchha dhare, vidhi-mate stava kare,
śunile vyākula haya mana [4]

Again and again they cast their glances in the direction of the Lord, their eyes brimming with tears of divine love. Holding bunches of straw between their teeth, they began to glorify the Lord following the proper etiquette and rules. Whoever heard it was stunned.

śrī-rūpere nirakhiye, prabhu preme matta ha'ye,
 priya-vākyā aneka kahilā
aja, bhava, deva-gaṇa, ārādhaye ye charaṇa,
 se charaṇa mastake dharilā [5]

Seeing Śrī Rūpa and overflowing with love, the Lord spoke to him very affectionately and at length. Śrī Rūpa kept on his head the feet that are worshipped by Brahmā, Śiva and so many other gods.

preme vaśa gaura-rāya, uṭha uṭha bali' tāya,
 mahā-sukhe kaila āliṅgana
śrī-rūpa juḍiye kara, stuti kare bahutara,
 tāhā kichhu nā haya varṇana [6]

Overcome with love, Gaura Rāy urged him, 'Get up, get up!' and embraced him very happily. Śrī Rūpa then recited with folded palms many verses in His glorification. They are beyond description.

tabe prabhu rūpe laiye, nikaṭete vasāiye,
 sanātanera puchhe samāchāra
śrī-rūpa kahila saba, śuniyā chaitanya-deva,
 kahe kichhu chintā nāhi āra [7]

But the Lord made Śrī Rūpa sit next to Him, and Śrī Rūpa told Him everything about Śrī Sanātan Goswāmī, who had stayed behind. Śrī Chaitanyadev listened to the news and assured him, 'Do not worry about anything.'

śrī-rūpe prasanna haiyā, kichhu-dina kāchhe thuyā,
 rādhā-kṛṣṇa tattva jānāilā
parama ānanda mana, rūpe kari' āliṅgana,
 vṛndāvana yāite ājñā dilā [8]

Śrī Chaitanya Mahāprabhu was very pleased with Śrī Rūpa. He kept Him by His side for a few days and taught him about Rādhā-Kṛṣṇa. After

that, the Lord happily embraced Śrī Rūpa and ordered him to go to Vṛndāvan.

kātare śrī-rūpa kaya, saṅge thāki ājñā haya,
śuni' prabhu mahā-harṣa-chitte
kahena madhura vāṇī, sadā saṅge āchha tumi,
punaścha āsibe vraja haite [9]

Feeling distressed, Śrī Rūpa asked, 'Please order me to stay with You.' Hearing it, the Lord was very happy at heart. He said to him very sweetly, 'You are always with Me. You will come again from Vraja.'

ei mata kahe yata, tabe prabhu śachī-suta,
kāśī chale naukāya chaḍiyā
prabhura śrī-chandra-mukha, nayane heriye rūpa,
bhūme paḍe mūrchhita haiyā [10]

Saying this, the Lord, the son of Śachī Devī, got into a boat and left for Kāśī. When Śrī Rūpa lost the sight of the Lord's moon-like face, he fell on the ground, senseless.

se samaye bhela yāhā, kahite nā pāri tāhā,
kata-kṣaṇe kichhu sambarilā
mahāprabhura śrī-charaṇa, tāhe samarpiyā mana,
vr̥ṇḍāvana gamana karilā [11]

Nobody knows how much time had passed before he somehow managed to compose himself. Fixing his mind at the holy feet of Mahāprabhu, Śrī Rūpa then left for Vṛndāvan.

atyanta ānanda chitte śīghra āila mathurāte,
subuddhi-rāyera dekhā pāilā
rāya ānandita haiyā, dui-jane saṅge laiyyā,
dvādaśa kānana dekhāilā [12]

With a jubilant heart, he very soon arrived in Mathurā and met there with Subuddhi Rāy, who was very happy to see him. They both stayed together for some time – during this time, Subuddhi Rāy showed him the twelve forests of Vrndāvan.

vistārite nāri āra, gamanāgamana tāra,
kata-dina pare vṛndāvane
śrī-rūpa śrī-sanātana, haila dōhe sumilana,
dōhe preme āpta nāhi jāne [13]

I am not able to give a detailed description of their walks. After a while, Śrī Rūpa finally came to Vṛndāvan – there, he met Śrī Sanātana. Both lost themselves in divine love.

āliṅgana kari dōhe, chaitanyera guṇa kahe,
yāhā śuni' pāṣāṇa milāya
ānanda haila chitte, nāhi pāre sambarite,
kādi dōhe dharaṇī loṭāya [14]

Embracing each other, the two brothers spoke about Śrī Chaitanya Mahāprabhu's glories – hearing their talks, even stones merged one into another. They became so overwhelmed with joy that they could not check themselves – both cried and rolled on the ground.

ati anurāga mane, śrī-rūpa śrī-vṛndāvane,
rahe sadā premera ullāse
phala-mūla mādhubarī, vipra-gṛhe bhikṣā kari,
bhuñje kabhu thāke upavāse [15]

Śrī Rūpa stayed in Śrī Vṛndāvan in a deeply fixed and loving mood. He was always elated and filled with divine love. Sometimes he collected some fruit or roots as *mādhukarī*, sometimes he came to some *brāhmaṇ*'s house to beg – if he got something, he took it; otherwise, he fasted.

chhiḍā kāthā bahir-vāsa, ei-mātra bahe pāśa,
taru-tale kareṇa śayana
divā-niśi aviśrāma, japaye madhura nāma,
bhāva-bhare karaye nartana [16]

He wore only a torn quilt and slept under a tree. Day and night, without any rest, he chanted the Holy Name of the Lord on his beads and danced, overwhelmed with divine love.

kṣaṇe kare saṅkīrtana, antarmanā anukṣaṇa,
ki kaba bhajana-rīti tāra
prabhura ājñāya kata, varṇila amṛta-grantha,
prema-sama akṣara yāhāra [17]

He was always engaged in *saṅkīrtan* and incessantly served his Lord within his mind. Who can possibly describe the way he practised? On the Lord's order, he wrote many nectarean scriptures – every word of his writing is like divine love itself.

mahā-dhīra atyudāra, ke bujhe hṛdaya tāra,
kabhu yamunāra taṭe yāñā
'hā śachī-nandana' bali', kādaye du-hāta tuli,
ḍāke rādhā-kṛṣṇa-nāma lañā [18]

He is extremely calm and benevolent. Who can possibly understand his heart? He would come to the bank of the Yamunā and cry, 'O Śachī-nandan!' Throwing his arms up, he cried and called out Śrī Rādhā-Kṛṣṇa's Names.

āti su-komala deha, sadā preme nāche seha,
āra ki balila eka mukhe
adhama pāmara-gaṇa, patita duḥkhita jana,
nija-guṇe kṛpā karena tāke [19]

His body was extremely soft and gentle. Overflowing with love for the Lord, he always danced. How much more is it possible to say with one mouth? His nature was such that he gave mercy to the worst, most sinful, fallen and miserable souls.

narahari durāchāra, kara more aṅgikāra,
tāpete haila sadā bhora
tuyā pāda-padme mana, rahe yena sarva-kṣaṇa,
ei nivedana śuna mora [20]

This wretch Narahari is always suffering in anguish. Please accept me! May I always, at every moment, remember your lotus feet – please hear this prayer of mine!

(2)

āre mora śrī-rūpa gosāñi
gaurāṅga-chādera bhāva, prachāra kariyā saba,
jānāite hena āra nāi [1]

O my Śrī Rūpa Gosāñi! Everybody preaches about Śrī Gaurāṅga's divine mood, but nobody can describe it like he does.

vṛndāvana nitya-dhāma, sarvopari anupama,
sarva-avatārī nanda-suta
tāra kāntā-gaṇādhikā, sarvārādhyā śrī-rādhikā,
tāra sakhī-gaṇa-saṅga-yūtha [2]
rāga-mārga tāhā pāite, yāhāra karuṇā haite,
bujhila pāila ye te janā
emana dayālu bhāi, kothāo dekhiye nāi,
tāra pada karaha bhāvanā [3]

Vṛndāvan, the highest, incomparable eternal abode; Nanda Mahārāj's Son, the origin of all incarnations; and the greatest of all His beloved mistresses, Śrī Rādhikā, who is worshipped by everyone in the world and is surrounded by Her girlfriends – all this is attained on the path of spontaneous loving devotion by his mercy. Those who understand it can enter there. Brother, you will not find anybody as merciful as he, so always meditate on his holy feet.

śrī-chaitanya-ājñā pāñā, bhāgavata vichāriyā,
yata bhakti-siddhāntera khani
tāhā uṭhāiyā kata, nija grantha kari yata,
jīve dilā prema-chintāmaṇi [4]

On Śrī Chaitanya's order, he extracted devotional conclusions from the quarry of *Bhāgavatam* precepts and presented them in holy books, giving the transcendental wish-fulfilling gem of divine love to all souls.

rādhā-kṛṣṇa-rasa-keli, nātya-gīta padāvalī,
śuddha parakīyā mata kari'
chaitanyera manovṛtti, sthāpana karilā kṣiti,
āsvādiyā tāhāra mādhuri [5]

Harmonising the pure paramour mood expressed in the songs and poems glorifying Śrī Rādhā-Kṛṣṇa's amorous pastimes, he prepared the ground for Lord Chaitanya's mood, relishing its sweetness.

chaitanya-virahe śeṣa, pāi atīśaya kleśa,
tāhe yata pralāpa vilāpa
se saba kahite bhāi, dehe prāṇa rahe nāi,
e rādhā-vallabha hiye tāpa [6]

In the end, feeling deep anguish in separation from Śrī Chaitanya, he lamented bitterly as if in delirium. Brother, if this Rādhā Vallabha were to tell you about all this, he would not be able to keep his soul and body together – it scourges his heart.

(3)

yaña kali rūpa śarīra nā dharata
tañ vraja-prema, mahā-nidhi kuṭharika,
kon kapāṭa ughāḍata [1]

If Rūpa had not assumed a human body in Kali-yuga, who would have opened a door into the chamber of the great ocean of divine love of Vraja?

nīra-kṣīra-hamsana, pāna-vidhāyana,
kon pṛthak kari pāyata
ko saba tyaji', bhaji' vṛndāvana,
ko saba grantha virachita [2]

Who else but a swan can drink milk separating it from water? Who else but he can leave everything and worship Vṛndāvan, composing all these scriptures?

yaba pitu vana-phula, phalata nānā-vidha,
manorāji aravinda
so madhukara binu, pāna kon jānata,
vidyamāna kari bandha [3]

Who but this honeybee would drink and collect the nectar seeping from charming lotuses and flowers blossoming in the forest?

ko jānata, mathurā vṛndāvana,
ko jānata vraja-nīta
ko jānata, rādhā-mādhava-rati,
ko jānata soi prīta [4]

Who would have known Mathurā and Vṛndāvan? Who would have known the highest ideal of Vraja? Who would have known about loving attachment to Rādhā-Mādhav? Who would have known such love?

yākara charaṇa, prasāde sakala jana,
gāi gāoyāi sukha pāota
charaṇa kamale, śaraṇāgata mādho,
tava mahimā ura lāgata [5]

By the mercy of his holy feet, everyone is so happy that they sing themselves and make each other sing for joy. Your glories pierce the heart of this Mādhav, who is surrendered to your holy lotus feet.

(4)

jaya jaya rūpa mahārasa-sāgara
daraśana paraśana, vachana rasāyana,
ānanda-huke gāgara [1]

Glory to Śrī Rūpa, an ocean of great ecstasy! Seeing him, coming in touch with him, hearing his ambrosial words fills one with happiness.

ati gambhīra, dhīra karuṇāmaya,
prema-bhaktike āgara
ujjvala prema, mahā-maṇi prakāṭita,
deśa gauḍa vairāgara [2]

Very serious, self-controlled and merciful, he is an abode of supreme loving devotion, who has revealed the great jewel of paramour love from the jewel mine of Gauḍa-deś.

sad-guṇu-maṇḍita, paṇḍita-rañjana,
vṛndāvana nija nāgara
kirīta bimala yaśa, śuna tāhi mādho,
satata rahala hiye jāgara [3]

Adorned by all good qualities, learned and joyful, he takes his permanent residence in Vṛndāvan. Once Mādhav heard of his sublime, spotless fame, it has remained in his heart, always exciting it ever since.

Śrīla-Sanātana-Gosvāmi-Prabhur Śochaka (Lament for Śrīla Sanātana Goswāmī Prabhu)

(1)

rūpera vairāgya-kāle, sanātana vandiśāle,
viṣāda bhāvaye mane mane
śrī-rūpe karuṇā kari', trāṇa kaila gaura-hari,
mo adhame nahila smaraṇe [1]

When Śrī Rūpa Goswāmī renounced his former life, Śrī Sanātana Goswāmī was in prison. He felt dejected, thinking, ‘Bestowing His mercy upon Śrī Rūpa, Gaura-hari has rescued him, but He did not remember about me.

mora karma-daḍi-phānde, mora hāte gale bāndhe,
rākhiyāchhe kārāgāre pheli’
āpana karuṇā-phāse, dṛḍha bāndhi’ mora keśe,
charaṇa-nikaṭe laha tuli’ [2]

‘I am bound by the ropes of my own actions, thrown into prison with my hands and neck tied. Please tie me firmly by the hair with the rope of Your mercy and pull me out to Your feet.

paśchāte agādha-jala, dui pāse dāvānala,
sammukhe yuḍila vyādha vāṇa
kātare hariṇī ḍāke, paḍiyā viṣama pāke,
tumi nātha more kara trāṇa [3]

‘Behind me, there is an unfathomable ocean; next to me on both sides, there is a blazing forest fire; and in front of me, there is an arrow shot by a hunter flying towards me. This doe is crying in distress having got into big trouble. You are my Master – please save me!

jagāi mādhai hele, vāsudeve ajāmile,
anāyāse karile uddhāra
karuṇā-ābhāsa kari', sanātane pada-tarī,
deha yena ghoṣaye saṁsāra [4]

'You dismissed Jagāi and Mādhai but easily rescued Vāsudev and Ajāmil. Please give Sanātan just a shadow hint of Your mercy – take him into the boat of Your holy feet. Proclaim Your glory to the whole world.

e duḥkha-samudra-ghore, nistāra karaha more,
tomā binā nāhi anya-jana
hena-kāle anya-jane, alakṣite sanātane,
patra dila rūpera likhana [5]

'Please save me from this terrible ocean of misery – I do not have anybody except You.' At this time, somebody secretly passed him a letter from Rūpa.

rūpera likhana peye, mane ānandita ha'ye,
sadā kare gaurāṅga dheyāna
śrī-rādhā-vallabha-dāsa, mane kare abhilāṣa,
patra peye karilā payāna [6]

Receiving Rūpa's letter, Sanātan became excited and all the time meditated on Śrī Gaurāṅga – Śrī Rādhā-Vallabha Dās hankers for such mercy. After Sanātan got that letter, he set out on his journey.

(2)

śrī-rūpera baḍa bhāi, śrī-sanātana gōsāi,
pātsāra ujira haiyā chhilā
śrī-rūpera patra peye, vandī haite palāiye,
kāśīpure gaurāṅga bheṭilā [1]

Śrī Rūpa's elder brother, Śrī Sanātan Gōsāi, used to be a king's minister; but having got Śrī Rūpa's letter, he ran away from prison and arrived in Kāśī to meet with Gaurāṅga Mahāprabhu.

chhiḍā kāthā aṅge mali, hāte nakha māthe chuli,
nikaṭe yāite aṅga hele

dui guchchha tr̥ṇa kare, eka-guchchha dante dhare,
paḍilā chaitanya pada-tale [2]

Wrapped into a torn woollen blanket, with long nails and hair, he hesitated to come close to the Lord. He picked up two bunches of grass and, holding one bunch between his teeth, he fell flat at Lord Chaitanya's holy feet.

daraveśa-rūpa dekhi', prabhura sajala ākhi,
bāhu paśāriyā āise dheyē
sanātane kari' kole, kātare gōsāi bale,
adhamere sparśa ki lāgiye [3]

Seeing his appearance resembling a *darveś* (dervish), Prabhu spread His arms and rushed to hug him, His eyes brimming with tears. As the Lord pressed Sanātan to His chest, Gōsāi spoke with much pain, 'Why are You touching this wretch?

aspr̥śya pāmara dīna, durāchāra buddhi-hīna,
nīcha-kule nīcha vyavahāra
ehena pāmara-jane, sparśa prabhu ki kāraṇe,
yogya nahe tomā sparśabāra [4]

'I am untouchable, vile, poor, wicked, bereft of any intelligence, lowly born and of lowly behaviour – my Lord, why do You come to touch such a vile person? I do not deserve to be touched by You.'

prabhu kahe sanātana, dainya kara ki karaṇa,
tava dainye phāṭe mora hiyā
kr̥ṣṇera karuṇā āchhe, bhāla manda nāhi bāchhe,
tomā sparśi pavitra lāgiyā [5]

The Lord said, 'Sanātan, why are you being so humble? Your humility pierces My heart. When Lord Kṛṣṇa bestows His mercy, He does not see who is good or who is bad. I have actually become purified by touching you.'

bhoṭa-kambala dekhi' gāya, prabhu punaḥ punaḥ chāya,
lajjita haiyā sanātana

gauḍīyāre bhoṭa diyā, cīḍā eka kānthā laiya,
prabhu-pāśe punar-āgamana [6]

Noticing the woollen blanket that Sanātan covered his body with, the Lord kept glancing at it, and Sanātan became shy. He gave his quilt to a Gauḍīya Vaiṣṇav in exchange for a torn quilt, and then came to the Lord again.

ājñā dila rūpa sane, dekhā ha'be vṛndāvane,
prabhu ājñāya karila gamane
gaurāṅga karuṇā kari', rādhā-kṛṣṇa-nāma-mādhuri,
śikṣā karāilā sanātane [7]

The Lord ordered him to meet Rūpa in Vṛndāvan, and on the order of the Lord, Sanātan left. Lord Gaurāṅga mercifully taught Sanātan about the sweetness of Rādhā-Kṛṣṇa's Holy Names.

chēḍā kānthā neḍā māthā, mukhe kṛṣṇa-guṇa-gāthā,
paridhāne chēḍā bahirvāsa
kabhu kānde kabhu hāse, kabhu premānande bhāse,
kabhu bhikṣā kabhu upavāsa [8]

He set off wrapped in his torn quilt, with a shaved head, wearing torn clothes and chanting about Lord Kṛṣṇa' glories. He walked sometimes crying, sometimes laughing, sometimes floating in the joy of divine love. Sometimes he begged some alms, sometimes he fasted.

ataḥpara sanātana, praveśila vṛndāvana,
rūpa saṅge haila milana
preme āśru netre bhari', sanātanera gale dhari',
kāḍe rūpa gadgada-vachana [9]

Finally, Sanātan entered Vṛndāvan and met with Rūpa. His eyes brimming with tears of divine love, Rūpa embraced Sanātan's neck and cried, his voice breaking.

vraja-pure ghare ghare, mādhubarī bhikṣā kare,
e-rūpe gōyāya sanātana!
kata-dine tāhā chhāḍi', kuñje kuñje rahe paḍi',
phala mūla karaye bhakṣaṇa [10]

In Vṛndāvan, he would go house to house collecting alms – this is how Sanātan passed his days! After a while, he left that, too: instead, he walked in forests and groves and subsisted on whatever fruit and roots he could find.

uchchaiḥsvare ārtanāde, rādhā-kṛṣṇa bali kāde,
hā nātha hā nātha bali' ḍāke
gaurāṅgera yata guṇa, kahe rūpa sanātana,
ei-rūpe kata-dina thāke [11]

He cried and wailed in a heart-rending way, calling out, 'Rādhā-Kṛṣṇa! O Lord! O Master!' And he talked with Rūpa about Gaurāṅga Mahāprabhu's glories. This is how they spent their days.

kata-dina antarmanā, chhappānna daṇḍa bhāvanā,
chāri-daṇḍa nidrā vṛkṣa-tale
kṛṣṇa-nāma-gāne thāke, swapne rādhā-kṛṣṇa dekhe,
avasara nahe eka-tile [12]

He spent fifty-six *daṇḍas* (22 hours 15 minutes) meditating in his mind and slept for 4 *daṇḍas* (1 hour 36 minutes) under a tree. He always chanted the Holy Name of Kṛṣṇa and even when he slept he saw Rādhā-Kṛṣṇa in his dreams. He did not take even a drop of rest.

chhāḍi' bhoga-abhilāṣa, taru-tale kare vāsa,
dui chāri dina upavāsa
kakhana-o vanera śāka, alavaṇe kari pāka,
mukhe deya dui eka grāsa [13]

He left all hankering for enjoyment and food and lived simply beneath a tree: sometimes, he fasted for two–four days in a row, and sometimes, he cooked some forest herbs without salt and took only one–two handfuls at a time.

sukṣma vastra bāje gāya, dhulāya dhūsara kāya,
kaṇṭakete viddha haya pāśa
e rādhā-vallabha-dāsa, mane kare abhilāṣa,
kata-dine ha'ba tā'ra dāsa [14]

He wore thin threadbare clothes, his body was grey from dust, and his sides were pierced with thorns. This Rādhā Vallabha Dās yearns, ‘How long will I have to wait to become his servant?’

(3)

**jaya jaya pahū śrīla sanātana nāma
sakala bhuvana māha yachhu guṇa grāma [1]**

Glory to the great master Śrīla Sanātan. He is a grand abode of all good qualities that exist in the entire world.

**tejala sakala sukha sampada apāra
śrī-chaitanya-charaṇa-yugala karu sāra [2]**

He left all happiness and unlimited wealth and took exclusive shelter in the holy feet of Śrī Chaitanya.

**śrī-vṛndāvana bhūme kari’ vāsa
lupata tīrtha saba karala prakāśa [3]**

He lived in the land of Śrī Vṛndāvan and revealed all the hidden holy places.

**śrī-govinda-sevā parachāri’
karala-bhāgavata artha vichāri’ [4]**

Preaching about service to Lord Govinda, he explored the meaning of *Śrīmad Bhāgavatam*.

**yugala-bhajana-līlā-guṇa-nāma
karala vithāra grantha anupama [5]**

He produced many scriptures about the Divine Couple’s Names, qualities, pastimes and service.

**satata gaura-preme gara gara deha
bhramai vṛndāvane nā pāyai theha [6]**

His body is always overflowing with divine love for Gaura. Feeling restless, he always roamed all over Vṛndāvan.

**vipula-pulaka-bhara nayanahi nīra
'rāi-kānu' bali' paḍai athira [7]**

His hair standing on end and eyes brimming with tears, he would restlessly repeat all the time, 'Rāi-Kānu!'

**bhāva vibhūṣaṇa sakala śarīra
anukhana viharai yamunāka tīra [8]**

His entire body would become adorned with divine sentiments as he constantly roamed the banks of the Yamunā.

**yachhu karuṇāya vṛndāvana pāi
bhāvai-manohara soi gosāñi [9]**

The divine mood of this *goswāmī*, by whose mercy one can be granted a place in Vṛndāvan, is very charming.

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Śrīla-Raghunāth-Gosvāmi-Prabhur Śochaka (Lament for Śrīla Raghunāth Dās Goswāmī)

(1)

**yabe rūpa-sanātana, vraje gelā dui jana,
śunaite raghunātha-dāsa
nija-rājya adhikāra, indra-sama-sukha yāra,
chhāḍiyā chalilā prabhu-pāsa [1]**

When Raghunāth Dās heard that Rūpa and Sanātan had gone to Vṛndāvan, he refused from all rights to his estate and the comforts of a happy life like that of Lord Indra and went to Mahāprabhu.

**uṭhi' rātre niśā-bhāge, duyāre praharī jāge,
patha chhāḍi' vipathe gamana
kṣudhā tṛṣṇa nāhi pāya, manodvege chali yāya,
sadā chinte chaitanya charaṇa [2]**

eka-dina eka grame, sandhya-kale govathanē,
 ' hā chaitanya' baliyā vasilā
 eka gopa dugdha dilā, t āhā kheyē viśrāmīlā,
 sei rātre tathāi rahilā [3]

One day, at noon time, he came to a cowshed in some village and sat there, repeating again and again, "O Chaitanya!" A cowherd brought him some milk. Raghunāth drank it and took some rest. He stayed there for the night.

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He whose body had never rested on anything except a luxury bed and had never lain on the ground, is now lying splayed out in a cowshed. His feet, which had never known the touch of the ground as he had always ridden a horse, are now full of thorns after the long walk.

He used to take a shower late in the morning in the water prepared specially for him and then enjoy preparations of six different tastes (sweet, astringent, sour, salty, pungent and bitter), but now, if he got anything, he would eat it in the evening, and if not, he slept without taking any food.

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dekhiyā se śrī-mandira, du-nayane bahe nīra,
'hā chaitanya' bale uchchaiṣvare [6]

He had walked like this for twelve days – during this time he ate only three times at noon – when he finally entered the City of Nīlāchal (Purī). Seeing the temple of Lord Jagannāth, tears streamed from his eyes and he cried, 'O Chaitanya!'

e rādhā-vallabha-dāsa, mane kari abhilāṣa,
kothā mora raghunātha-dāsa
tāhāra prasaṅga-mātra, pulakita haya gātra,
tāra pada-reṇu kari āśa [7]

'Where is my Raghunāth Dās?' This Rādhā Vallabha Dās hankers for his association. Just by mentioning him, my body is thrilled with rapture; the foot dust of this Raghunāth Dās is all I pray for.

(2)

śrī-chaitanya kṛpā haite, raghunātha dāsa-chitte,
parama vairāgya upajila
kalatra gṛha sampada, nija-rājya adhipada,
mala-prāya sakala tejila [1]

By Śrī Chaitanya's mercy, very strong renunciation arose in the heart of Śrī Raghunāth Dās. His wife, home, wealth, lands and position – he rejected everything like stool.

puraścharyā kṛṣṇa-nāme, giyā se prauṣottame,
gaurāṅgera pada-yuga seve
ei mane abhilāṣa, punaḥ raghunātha dāsa,
nayana-gochara ha'be kabe [2]

Chanting the Holy Names of Kṛṣṇa (even before he received a formal initiation) and hankering to serve Gaurāṅga's holy feet, he walked to Puruṣottam Kṣetra. I yearn to know, 'When will I see this Raghunāth Dās again?'

gaurāṅga dayālu haiyā, rādhā-kṛṣṇa mantra diyā,
govardhana-śilā guñjā-hāre

vraja-vane govardhane, śrī-rādhāra śrī-charaṇe,
samarpaṇa karila yāhāre [3]

Merciful Lord Gaurāṅga gave him the Rādhā-Kṛṣṇa *mantra*, Govardhan *śīlā* and a garland of *guñjā* beads. In this way He submitted him at Śrī Rādhā's holy feet and granted him a place at Govardhan Hill in Vṛndāvan.

gaurāṅgera agochare, nija-keśa chīḍi kare,
virahe vyākula vraje gelā
deha-tyāga kari' mane, gelā giri govardhane,
du'-gōsāi tāhāre rākhilā [4]

When Gaurāṅga left, he was bewildered from the separation from the Lord. He tore his hair out and went to Vraja. He decided to go to Govardhan and give up his body, but when he came there, Rūpa and Sanātana kept him by their side.

dhari' rūpa-sanātana, rākhila tāra jīvana,
deha-tyāga karite nā dilā
dui gōsāira ājñā peye, rādhā-kunḍera taṭe giye,
niyama kariyā vāsa kailā [5]

Rūpa and Sanātana kept him alive and did not let him commit suicide. On their order, Raghunātha went to the bank of Rādhā Kunḍa and started to live and practise there.

chhiḍā vastra paridhāna, vraja-phala gavya pāna,
anna ādi nā kare āhāra
tina sandhyā snānāchari, smaraṇa kīrtana kari',
rādhā-pada bhajana yāhāra [6]

He wore torn clothes and subsisted on forest fruit and milk – he did not eat any cooked food. He bathed three times a day and always remembered the Lord and chanted about the Lord as he worshipped Śrī Rādhā's holy feet.

śāṭa daṇḍa rātri dine, rādhā-kṛṣṇa-līlā-gāne,
smaraṇete sadāi gōyāya
chāri daṇḍa śūye thāke, svapne rādhā-kṛṣṇa dekhe,
tilārdheka vyartha nāhi yāya [7]

He sang about the pastimes of Rādhā-Kṛṣṇa, always remembering Them, during sixty *daṇḍas* (twenty-four hours) every day. He rested for four *daṇḍas* (1 hour 36 minutes), and even at that time he saw Rādhā-Kṛṣṇa in his dreams. He did not waste even half a drop of time.

chaitanyera padāmbuje, rākhe mano-bhr̥ṅga-rāje,
svarūpera sadāi āśraya
bhinna-deha rūpa-sane, gati yāra sanātane,
bhaṭṭa gōsāyera priya mahāśaya [8]

He kept the bumblebee of his mind at Lord Chaitanya's lotus feet and always lived in Svarūp Dāmodar's shelter. Although in a different body, he was one with Rūpa Goswāmī; his refuge was Sanātan; and he was very dear to Gopāl and Raghunāth Bhaṭṭa Goswāmīs.

śrī-rūpera gaṇa yata, yāhāra pada āśrita,
atyanta vātsalya yāra jīve
sei ārtanāda kari', kādi' bale hari hari,
prabhura karuṇā ha'be kabe [9]

All followers of Śrī Rūpa took shelter at his holy feet, and he showed much fatherly affection to Jīva – this Raghunāth let out heart-rending wails and shed tears, chanting, 'Hari! Hari! When will I get my Lord's mercy?

he rādhikāra vallabha, gāndharvikāra bāndhava,
rādhikā-ramaṇa rādhā-nātha
he he vṛndāvaneśvara, hā hā kṛṣṇa dāmodara,
kṛpā kari' kara ātmasātha [10]

'O Beloved of Rādhikā! O Friend of Gāndharvikā! O Rādhikā-Ramaṇ! O Rādhānāth! O Master of Vṛndāvan! O Kṛṣṇa! O Dāmodar! Please hijack me! Take possession of me!'

prabhu rūpa sanātana, tina hailā adarśana,
andha haila e dui nayana
vṛthā ākhi kāhā dekhi, vṛthā dehe prāṇa rākhi,
sevāchāra bāḍāya dviguṇa [11]

śrī-kṛṣṇa śrī-śachī-suta, tā'ra guṇa yata yata,
avatāra śrī-vigraha nāma
gupta vyakta līlā-sthāna, dṛṣṭa śruta vaiṣṇava-gaṇa,
sabhākāre karaye praṇāma [12]

rādhā-kṛṣṇera viyoge, chhāḍila sakala bhoge,
rūkhā śukhā annta-mātra sāra
śrī-chaitanyera vichchedete, anna chhāḍi sei haite,
phala gavya karena āhāra [13]

sanātānera adarśane, tāhā chhāḍi' sei dine,
kevala karena jala pāna
rūpera vichchheda yabe, jala chhāḍi' dila tabe,
rādhā-kṛṣṇa bali rākhe prāṇa [14]

svarūpera adarśane, nā dekhe rūpera gaṇe,
virahe vikala haiyā kānde
kṛṣṇa-kathālāpa bine, śravaṇe nāhika śune,
uchchaiḥsvare ḍāke ārtanāde [15]

Finally, Svarūp disappeared. Unable to see Rūpa's associates and feeling deep separation, he lost track of time, crying incessantly. He could not hear anything except for talks about Kṛṣṇa, and he would let out loud heart-rending cries, calling out to the Lord.

hā hā rādhā-kṛṣṇa kothā, kothā āchha he lalitā,
he viśākhe deha daraśana
hā chaitanya mahāprabhu, hā svarūpa mora prabhu,
hā hā prabhu rūpa-sanātana [16]

'O Rādhā! O Kṛṣṇa! Where are You? Where are you, Lalitā?
O Viśākhā! Please show yourselves to me! O Chaitanya Mahāprabhu!
O my Master, Svarūp! O my Masters, Rūpa and Sanātan!'

kāḍe gōsāi rātra-dine, puḍi' yāya tanumane,
virahe haila jara jara
manda manda jihvā naḍe, preme āsru netre paḍe,
mane kṛṣṇa karaye smaraṇa [17]

Gōsāi cried day and night. Burning with the fire of devouring pain of separation, he was wrecked. His tongue could hardly move – he remembered Lord Kṛṣṇa, and tears of divine love fell from his eyes.

sei raghunātha-dāsa, pūribe manera āśa,
e mora baḍa āchhe sādha
e rādhā-vallabha-dāsa, mane kare abhilāṣa,
sabe more karaha prasāda [18]

My greatest hope is that this Raghunāth Dās can fulfil any heart-felt hankering. This Rādhā Vallabha Dās yearns, 'May devotees bestow their mercy upon me.'

— — —

Praṇām Mantra of Śrīla Jīva Goswāmī Prabhu

(By Śrīla Baladev Vidyābhūṣaṇ)

yaḥ sām̐khya-paṅkena kutarka-pāṁśunā
vivarta-gartena cha lupta-dīdhitim
śuddhaṁ vyadhāt vāk-sudhayā maheśvaraṁ
kṛṣṇaṁ sa jīvaḥ prabhur astu me gatiḥ

Through his nectarean teachings, Śrīla Jīva Goswāmī Prabhu revealed Supreme Lord Kṛṣṇa, whose effulgence had been hidden by the quicksand of calculation, the dust storm of fallacious logic and the ditch of illusionism. May this Śrī Jīva Prabhu be my only shelter.

— — —

Śrīla-Jīva-Gosvāmī-Prabhur Śochaka (Lament for Śrīla Jīva Goswāmī Prabhu)

āre mora jīvana dhana, anupamera nandana,
 śrī-jīva gōsāi dayā-maya
ati sucharita yāra, śuni' lāge chamatkāra,
 parama paṇḍita mahāśaya [1]

O merciful Śrī Jīva Gōsāi, the treasure of my life, the son of Anupama! Whoever hears about the beautiful character of this highly learned great soul will be wonderstruck.

gṛhe thāki anukṣaṇa, kṛṣṇa-kathā ālāpana,
 tilārdheka nāhi yāya vṛthā
atyanta udāra-chitta, premete satata matta,
 kṣaṇeka nā śune anya kathā [2]

When he stayed at home, he always spoke about Kṛṣṇa – he did not waste even half a drop of a moment. His extremely noble heart was always overflowing with divine love for the Lord, so he would not listen to any other talks even for a moment.

alpa-kāle hena guṇa, aiśvarye nāhika mana,
sadā chinte vṛndāvana yāite
ki kahiba anurāga, kari' gōsāi sarva-tyāga,
yātrā kaila mahā ānandete [3]

His nature was such from a very early age. He never bothered about any opulence and always thought about going to Vṛndāvan. What can I say? One day, with strong loving attachment and great joy, *gōsāi* left everything and set out on a journey.

nityānanda-prabhu-sthāne, śīghra gelā harṣa-mane,
yāiyā karila daraśana
netre aśru-yukta haiyā, dharaṇīte loṭāiyā,
vandilena yugala charaṇa [4]

With a very happy heart, he quickly came to the place where Śrīman Nityānanda Prabhu was staying and got to meet with the Lord. Tears flowed from his eyes as he began to roll on the ground offering his obeisance at the holy lotus feet of Śrī Nityānanda Prabhu.

nityānanda-prabhu prīte, nija-pada tāra mātthe,
dharilena parama ānande
dui bhuja dhari' tole, śrī-jīve karila kole,
rūpa sanātanera sambandhe [5]

Nityānanda Prabhu was touched. He lovingly and joyfully placed His holy feet on Śrī Jīva's head. Then, He spread His arms and embraced Śrī Jīva, remembering his relation to Śrī Rūpa and Śrī Sanātan.

gōsāi ānanda-mana, dainya kare punaḥ punaḥ,
ājñā deha yāi vṛndāvana
śuni' nityānanda rāya, śrī-jīvera pāne chāya,
prema-jale bharila nayana [6]

Gōsāi was very happy. He humbly repeated again and again, 'Please order me to go to Vṛndāvan.' Hearing Śrī Jīva's words and glancing at him, Śrī Nityānanda Rāy's eyes brimmed with tears of love.

punaḥ nityānanda rāma, soṇari chaitanya-nāma,
kahe ati madhura vachana

tomāra varṁśe sei sthāna, diyāchhena ei śuna,
śīghra tumi yāha vṛndāvana [7]

Then, remembering Lord Chaitanya's Name again, Śrī Nityānanda Rāma spoke very sweetly, 'I have heard that your family have been given a place there, so do not delay – go straight to Vṛndāvan.'

nityānandera ājñā pāñā, chale mahā-sukhī hañā,
ki kahiba yaichhana gamana
śrī-kṛṣṇa-chaitanya bali', kabhu ḍāke bhuja tuli,
kabhu ḍāke rūpa sanātana [8]

Receiving Nityānanda Prabhu's order, Jīva left with a very happy heart. How am I to describe how he got there? Sometimes, he threw up his arms and called out, 'Śrī Kṛṣṇa Chaitanya!'; and sometimes, he called out to Rūpa and Sanātan.

chinte mane anukṣaṇa, kabe yāba vṛndāvana,
kabe rādhā-govinda dekhiba
sulalita kṛṣṇa-guṇa, kabe ha'be daraśana,
nayana parāṇa juḍāiba [9]

He kept thinking in his mind, 'When will I come to Vṛndāvan? When will I get to see Rādhā-Govinda? When will I get to see Kṛṣṇa's beauty and grace and soothe my eyes and heart?'

ei rūpe pathe chale, ka're kichhu nāhi bale,
bhakṣya dravya mile anāyāse
ati sukumāra haya, kabhu duḥkha nā jānaya,
chale mātra premera āveśe [10]

He carried on walking like this, not speaking to anybody. He easily came across something to eat. Although he was very young, he did not feel any disturbance or trouble – he simply kept walking, overflowing with love for the Lord.

kata-dine mathurāte, gelena ānanda-chitte,
madhupurī karila darśana
yamunāte snāna kari', vṛndāvana pāne heri',
avirata jharaye nayana [11]

After some days, he arrived in Mathurā. He was very happy to see the city. He bathed in the Yamunā and when he looked in the direction of Vṛndāvan, his eyes kept running there.

tathā haite harṣa-mane, praveśilā vṛndāvane,
du'-gōsāira charaṇa vandila
dūre gela mano-duḥkha, haila parama sukha,
āra kata vandite nārila [12]

Walking on from there, he joyfully entered Śrī Vṛndāvan. As he offered his obeisance to the two *goswāmīs*, all sadness left his mind, and he felt extremely happy. He was beside himself, eager to offer more and more respect.

rūpera ānanda haila, śrī-jīvere kṛpā kaila,
sanātanera anumati peye
rādhā-kṛṣṇa-tattva-sukhe, sukhī karāila tāke,
sabe harṣa śrī-jīva dekhiye [13]

Rūpa was very pleased. Taking Sanātan's permission, he bestowed his mercy upon Śrī Jīva by surcharging him with the happiness of knowing about Rādhā-Kṛṣṇa's relationship and pastimes, which made Jīva very happy. Everybody was delighted to see Jīva.

śrī-jīvera guru-bhakti, kahite nāhika śakti,
anukṣaṇa karaye sevana
gōsāi ye ājñā kare, tāhā yatne kare śire,
anya nā jānaye yāra mana [14]

I have no power to describe how much devotion Śrī Jīva had for his *guru*. He served constantly. Whatever order he received from Śrī Rūpa Goswāmī, Śrī Jīva carefully placed it on his head and knew nothing else.

nityānandera ājñā laiya, yaichhe āilā sukhī haiyā,
taichhe gōsāi ājñā-phala pāilā
sarva-śāstre vichakṣaṇa, nāhika tāhāra sama,
bahu-grantha varṇana karila [15]

Receiving Nityānanda Prabhu's order brings out peculiar happiness, and Śrī Jīva gladly got exactly that. Learned in all scriptures, he wrote commentaries to many scriptures – nobody could compare to him.

guṇera nāhika anta, ki kahiba bhakti-tattva,
rākhilena siddhānta kariyā
sanātanera dayā yata, tāhā vā kahiba kata,
śrī-jīvera vairāgya dekhiyā [16]

There is no end to his beautiful qualities. What can I say? He deliberately kept only what was related to devotion. How can I describe the greatness of the mercy that Sanātan bestowed upon Jīva seeing his renunciation?

vṛndāvane sabe sukhī, dekhiyā juḍāya ākhi,
jīva-gōsāira charitra sudhīra
ye-rūpe bhajana kare, tāhā ke kahite pāre,
sadā preme pulaka śarīra [17]

Seeing everybody's happiness in Vṛndāvan was balm for his eyes. Jīva Goswāmī's character was very firm and self-controlled. Who has the power to describe how he served Rūpa? He was always so overcome with divine love that the hair on his body always kept standing on end.

vraja-pure ei mate, rahaye ullāsa-chitte,
ke bujhibe tāhāra āśaya
du'-gōsāira adarśane, ye viraha bhela mane,
tāhā kahibāra yogya naya [18]

This is how he very happily stayed in Vrajapur. Who can understand his heart? But I have no qualification to tell what kind of separation came to him when the two *goswāmīs* disappeared.

dharāṇīte loṭaiyā, kāndaye ākula haiyā,
phutkāra karaye anukṣaṇa
'hā chaitanya' mora prāṇa, prabhu nityānanda rāma,
kothā prabhu rūpa-sanātana [19]

He rolled on the ground, crying in anguish and puffing all the time, 'O Chaitanya, my heart and soul! O Prabhu Nityānanda Rāma! Where are you, my masters, Rūpa and Sanātan?'

dhārā bahe du’nayane, nā chāhaye kāra pāne,
chitte ati asthira hailā
rātre prabhu rūpa āsi, swapna dila kāchhe basi,
tabe kichhu duḥkha sambarilā [20]

Torrents of tears flowing from his eyes obscured his vision – he did not look at anybody. His heart was utterly perturbed. One night, Rūpa Prabhu came and sat next to him in a dream. It helped him cope with his distress.

sei-dina śrīnivāsa, āila śrī-jīva-pāśa,
tāre dekhi’ harṣa haila mana
narottama tā’ra pare, āsiyā mililā tāre,
jīva-saṅge sadāi du’jana [21]

The same day, Śrīnivās came to Śrī Jīva – seeing him, Śrī Jīva again felt some joy. After that, Narottam came and joined him. Both Śrīnivās and Narottam were always there with Jīva.

premera svarūpa dōhe, dekhiyā ānande rahe,
bhakti-grantha paḍāya sadāya
rādhā-kṛṣṇa-līlā yata, sei rase mahā-matta,
āra kichhu mane nāhi bhāya [22]

Seeing Śrīnivās and Narottam, two embodiments of divine love, Jīva felt happy again. They always read scriptures together. They were absolutely intoxicated with the nectar of Śrī Rādhā-Kṛṣṇa’s pastimes; nothing else pleased their minds.

sadā govindera sevā, paripāṭi jāne kebā,
yaichhana pirīti nāhi simā
yadi haya lakṣa mukha, tathāpi nā haya sukha,
ki kahiba jīvera mahimā [23]

The love of those who regularly and continuously serve Lord Govinda knows no bounds. Even if I had thousands of mouths, I would not feel satisfied – how can I possibly describe Jīva’s glory?

patita adhama jane, kari’ kṛpā nija-guṇe,
yatne prema-bhakti kare dāna

āra ki kahiba guṇa, śuniyā pāṣaṇḍa-gaṇa,
anāyāse pāya paritrāṇa [24]

Out of his benevolence, he bestows mercy upon lowly fallen souls and takes great care to grant them the treasure of divine love. What more can I say? Hearing about his glories, even heretics easily become delivered.

narihari-dāse kaya, tarāo he mahāśaya,
paḍi' āchhe bhava-sindhu mājhe
e pāmāre kari' dayā, deha more pada-chhāyā,
tabe se dayālu nāma sāje [25]

Narahari Dās says, 'O great soul! Please save me! I have fallen into this ocean of material existence! Take pity on this wretch: please give me the shade of your feet, then it will stand as proof for your name "*dayālu*" (merciful).'

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Śrīla-Gopāl-Bhaṭṭa-Gosvāmi-Prabhur Śochaka (Lament for Śrīla Gopāl Bhaṭṭa Goswāmī Prabhu)

śrī-gopāla bhaṭṭa prabhu, tuyā śrī-charaṇa kabhu,
dekhība ki nayana bhariyā
śuniyā asīma guṇa, pājare bindhila ghūṇa,
nichhani niyā yāire mariyā [1]

O Śrī Gopāl Bhaṭṭa Prabhu, will I ever get to see your holy lotus feet to my eyes' content? When I heard about his inexhaustible glories, a termite bored a hole in my cage. May all inauspiciousness go far away now!

pirīte gaḍala tanu, daśavāṇa hema janu,
chānda mukha aruṇa adhara
jhalake daśana-kāti, jini mukutāra pāti,
hāsi kahe amṛta-madhura [2]

His body is built of love, ten times purer than unalloyed gold. He has a moon-like face and beautiful crimson lips. His glowing teeth defeat the beauty of a row of pearls, and the sound of his laughter is as sweet as nectar.

parāṇera parāṇa yāra, rūpa-sanātana āra,
raghunātha yugala jīvana
paṇḍita kṛṣṇa, lokanātha, jāne deha-bheda-mātra,
saravasva śrī-rādhā-ramaṇa [3]

Rūpa and Sanātan are the very vitality of his life, and the two Raghunāths (Raghunāth Bhaṭṭa and Raghunāth Dās) are his soul. He is one with Kṛṣṇa Dās Kavirāj and Lokanāth (the only difference between them is that they are in different bodies). Śrī Rādhā-Ramaṇ is his all-in-all.

premete vithāra aṅga, chaitanya-charaṇa-bhṛṅga,
śrīnivāse dayāra adhīna
sabe meli' rasāsavāda, bhāva-bhare unmāda,
ei vyavasāya chira-dina [4]

Divine love makes his holy body go limp. A bumblebee at Lord Chaitanya's holy feet, he is overpowered by Śrīnivās's mercy. All together they relish the nectar of devotional ecstasy, becoming mad as divine sentiments swell within them. This is how they spend their whole lives.

līlā-sudhā-suradhunī, rasika-mukuṭa-maṇi,
rasāveśe gadgada hiyā
aho aho rāga-sindhu, aho dīna-jana-bandhu,
yaśa gāya jagata bhariyā [5]

He is a jewel in the crown of those who relish the pure Ganges flow of the Lord's pastimes. His heart quivers from devotional feelings. O ocean of loving attachment! O friend of the poor! The whole world is singing your glories.

hā hā mūrti sumadhura, hā hā karuṇāra pūra,
hā hā chintā-maṇi-guṇa-khani
hā hā prabhu eka-bāra, dekhāo mādhuri-sāra,
śrī-charaṇa-kamala-lāvaṇi [6]

O embodiment of sweetness and grace! O merciful Lord! O mine of all good qualities, wish-fulfilling gems! O Lord! Please just once show me what sweetness is – show me your beautiful, charming holy lotus feet.

aneka janmera pare, aśeṣa bhāgyera tare,
tuyā parikara pada-pāye,
nija karamera doṣe, majinu viṣaya-rase,
janama gōyānu khali khāye [7]

Finally, after many births, by some fortune, I have come to the holy feet of your associates. But because of my own past actions, I remain submerged in material attachments – I have passed my whole life eating oilcakes (the refuse left after extracting all substance).

aparādhō paḍe mane, tathāpi tomāra guṇe,
patita-pāvana āśā-bandha
lobhete chañchala-mati, upekhole nāhi gati,
phukārai manohara manda [8]

My mind is full of offences, but my hope lies in the fact that it is your nature to rescue the fallen. Because of greed, I am very fickle-minded, so if you ignore me, I will be hopeless. This wretched Manohar is crying out to you.

— — —

Śrīla-Raghunāth-Bhaṭṭa-Gosvāmi-Prabhur Śochaka (Lament for Śrīla Raghunāth Bhaṭṭa Goswāmī Prabhu)

tapana-mīśrera putra raghunātha bhaṭṭāchārya
prabhuke dekhite chale chhāḍi' sarva kārya [1]

Raghunāth Bhaṭṭāchārya, Tapan Mīśra's son, left everything and went to meet with the Lord.

kāśī haite chalilā gauḍa-patha diyā
saṅgete sevaka eka chale jhāpi laiā [2]

Setting off from Kāśī, he followed the road leading to Bengal.
A servitor came with him, carrying a basket.

**ei-mate raghunātha āila nīlāchale
mahāprabhura charaṇe giyā mililā kutūhale [3]**

In this way, Raghunāth arrived in Nīlāchal and happily came to
Mahāprabhu's holy feet.

**daṇḍavat praṇāma kari' paḍilā charaṇe
prabhu raghunātha jāni' kailā āliṅgane [4]**

Offering his prostrate obeisances, Raghunāth fell at the Lord's holy
feet. Recognising who had come, the Lord embraced him.

**bhāla haila āilā dekha kamala-lochana
āji āmāra ihā karibe prasāda-bhojana [5]**

'My lotus-eyed boy, it is very nice that you have come! Today, you
must take *prasāda* with Me.'

**govindere kahi eka vāsā deyāilā
svarūpādi bhakta-gaṇa-sane milāilā [6]**

He told Govinda to make a seat for Raghunāth, and Raghunāth sat
down together with Svarūp and other devotees.

**ei mate prabhu sane rahilā aṣṭa-māsa
dine prabhura kṛpāya bāḍaye ullāsa [7]**

Thus he spent eight months in the company of the Lord. By
the mercy of the Lord, his joy increased day by day.

**aṣṭa-māsa rahi' prabhu bhaṭṭe vidāya dilā
'vivāha na kariha' bali niṣedha karilā [8]**

After eight months, the Lord bid Raghunāth Bhaṭṭa farewell. He
prohibited him, 'Do not get married.

**'vṛddha pitā-mātāra yāi' karaha sevana
vaiṣṇava-pāśa bhāgavata kara adhyayana [9]**

'Go home and serve your elderly parents. Read *Bhāgavatam* in
the association of Vaiṣṇavs.

**punarapi eka-bāra āsibe nīlāchale
eta kahi' kaṇṭha-mālā dila tā'ra gale [10]**

'You must come again to Nīlāchal,' saying this, the Lord took a garland from His own neck and gave it to Raghunāth.

**āliṅgana kari' prabhu tāre vidāya dilā
preme gadgada bhaṭṭa kādite lāgilā [11]**

Embracing him, the Lord said goodbye to him, and Bhaṭṭa, overcome with love, began to stammer and cry.

**svarūpādi prabhu ṭhāi anujñā māgiyā
vārāṇasī āilā bhaṭṭa prabhu-ājñā pāiyā [12]**

Taking the Lord's, Svarūp's and other devotees' permission to leave, he went to Vārāṇasī following the order of the Lord.

**chāri vatsara ghare pitā-mātāra sevā kailā
vaiṣṇava-panḍita ṭhāi bhāgavata paḍilā [13]**

During four years, he served his parents at home and studied *Bhāgavatam* from a Vaiṣṇav *panḍit*.

**pitā-mātā kāsī pāile udāsīna haiyā
punaḥ prabhu ṭhāi gela bhāvetē galiyā [14]**

When his parents left their bodies, he lost any interest in staying at home, so he again went to the Lord, his heart melting in divine love.

**pūrva-vat aṣṭa-māsa prabhu-pāśa chhilā
aṣṭa-māsa rahi' prabhu punaḥ ājñā dilā [15]**

As the previous time, he stayed together with the Lord for eight months. After eight months, the Lord again gave him His order.

**āmāra ājñāya raghunātha yāha vṛndāvane
tathā giyā raha rūpa-sanātana-sane [16]**

'Raghunāth, I order you to go to Vṛndāvan. Stay there with Rūpa and Sanātan.

**bhāgavata paḍa sadā laha kṛṣṇa-nāma
achire karibena kṛpā kṛṣṇa bhagavāna [17]**

‘Study *Bhāgavatam* and always chant the Holy Name of Kṛṣṇa. Supreme Lord Kṛṣṇa will very soon bestow His mercy upon you.’

**et’ bali’ prabhu tāre āliṅgana kailā
prabhura kṛpāte kṛṣṇa-preme matta hailā [18]**

Saying this, the Lord embraced him, and by the mercy of the Lord, Raghunāth became overwhelmed with divine love for Lord Kṛṣṇa.

**chaudda hāta jagannāthera tulasīra mālā
chhuṭā pāna viḍā mahotsave pāyā chhilā [19]**

At a festival, the Lord had received a fourteen-cubit (twenty-one-foot) *tulasī* garland of Lord Jagannāth and some unsliced betel.

**sei mālā chhuṭāpāna prabhu tāre dilā
iṣṭadeva kari mālā dhariyā rākhilā [20]**

He gave that garland and betel to Raghunāth. Raghunāth took the garland as a worshippingable Deity and kept it carefully.

**prabhu ṭhāi ājñā pāyā āilā vṛndāvane
āśraya karilā āsi’ rūpa-sanātane [21]**

Then, on the order of the Lord, he went to Vṛndāvan, where he submitted himself to Rūpa and Sanātan.

**rūpa-gōsāira sabhāya kare bhāgavata-paṭhana
bhāgavata paḍiteo laya tāra mana [22]**

He studied *Bhāgavatam* at the assembly headed by Rūpa Goswāmī. Reading *Bhāgavatam* absorbed his heart and mind.

**aśru kampa gadgada prabhura kṛpāte
netre aśru, ruddha-kaṇṭha nā pāre paḍite [23]**

By the mercy of the Lord, he shed tears, trembled and stammered. Because his eyes shed tears and his voice faltered, he could not read.

**pikasvara kaṇṭha tāte rāgera vibhāga
eka śloka paḍite phirāya chāri rāga [24]**

His voice was as sweet as a cuckoo's, and he could read in various musical styles. He could read a verse in one way and then repeat the same verse in another four ways.

**kṛṣṇera mādhyura guṇa yabe paḍe mane
premete vihvala haiyā kichhui nā jāne [25]**

Whenever he remembered Lord Kṛṣṇa's sweetness, he would swoon with divine love and zone out.

**govindera charaṇe kaila ātma-samarpaṇa
govinda-charaṇāravinda yāra prāṇa-dhana [26]**

He surrendered himself at the holy feet of Lord Govinda. His holy lotus feet were the treasure of his very life.

— — —

Śrī Śrī Narottam Prabhor Aṣṭakam

(By Śrīmad Viśvanāth Chakravartī Ṭhākura)

**śrī-kṛṣṇa-nāmāmṛta-varṣi-vaktra-
chandra-prabhā-dhasta-tamo-bharāya
gaurāṅga-devanucharāya tasmai
namo namaḥ śrīla-narottamāya [1]**

I am offering my obeisances to Śrīla Narottam, Śrī Gaurāṅga Mahāprabhu's associate, whose holy mouth showers the nectar of the Holy Name of Lord Śrī Kṛṣṇa, which, like the light of the moon, destroys the darkness of ignorance.

**saṅkīrtānandaja-manda-hāsya-
dantadyuti-dyotita-dīn-mukhāya
svedāśru-dhārā-snapitāya tasmai
namo namaḥ śrīla-narottamāya [2]**

When he smiles gently from the joy of *saṅkīrtan*, the radiance of his teeth illuminates all directions; he is bathed with the divine perspiration and torrents of tears – I am offering obeisances to this Śrīla Narottam.

mṛdaṅga-nāma-śruti-mātra-chañchat-
padāmbuja-dvandva-manoharāya
sadyaḥ samudyat-pulakāya tasmai
namo namaḥ śrīla-narottamāya [3]

As soon as he just hears the chanting of the Holy Name and the beats of the *mṛdaṅga*, his beautiful, charming holy lotus feet become restless – once he goes there, the hairs on his body immediately stand erect – I am offering obeisances to this Śrīla Narottam.

gandharva-garva-kṣapaṇa-svalāsyā-
vismāpitaśeṣa-kṛti-vrajāya
svasṛṣṭa-gāna-prathitāya tasmai
namo namaḥ śrīla-narottamāya [4]

As he walks around manifesting his pastimes, his wondrous dance defeats the pride of *gandharvas* (expert heavenly dancers); he gained wide renown through the songs he wrote – I am offering obeisances to this Śrīla Narottam.

ānanda-mūrchchhāva-nipāta-bhāta-
dhūlī-bharālāñkṛta-vigrahāya
yad-darśanaṁ bhāgya-bhareṇa tasmai
namo namaḥ śrīla-narottamāya [5]

When he, overcome with joy, appears to fall unconscious, his holy form becomes adorned by particles of dust; to see this sight is the acme of one's fortune – I am offering obeisances to this Śrīla Narottam.

sthale sthale yasya kṛpā-prapābhiḥ
kṛṣṇānya-tṛṣṇā jana-saṁhatinām
nirmūlitā eva bhavanti tasmai
namo namaḥ śrīla-narottamāya [6]

Setting up wells of mercy throughout the land, he eradicates people's thirst for anything else besides Kṛṣṇa – I am offering obeisances to this Śrīla Narottam.

yad bhakti-niṣṭhopala-rekhikeva
sparśaḥ punaḥ sparśamaṇīva yasya

prāmāṇyam evaṁ śrutivad yad iyaṁ
tasmai namaḥ śrīla-narottamāya [7]

His devotion is so firm that it is as if carved in a stone – once anybody comes in touch with it, it works like a wish-fulfilling touchstone; his words are self-evident, just like the authoritative aural scriptures – I am offering obeisances to Śrīla Narottam.

mūrtaiva bhaktiḥ kim ayaṁ kim eṣa
vairāgya-sāraṣṭanamān nṛloke
saṁbhāvyate yaḥ kṛtibhiḥ sadaiva
tasmai namaḥ śrīla-narottamāya [8]

People in this world forever keep debating, ‘Is he devotion personified, or is he the ideal embodiment of renunciation?’ I am offering obeisances to this Śrīla Narottam.

śrī-rādhikā-kṛṣṇa-vilāsa-sindhau
nimajjataḥ śrīla-narottamasya
paṭhed ya evāṣṭakam etad uchchair-
sau tadīyāṁ padavīm prayāti [9]

Those who recite out loud this poem about Śrīla Narottam, who is immersed into the ocean of pastimes of Śrī Rādhikā and Śrī Kṛṣṇa, will attain the same destination.

kāruṇya-dṛṣṭi-sāmitāśrita-mantu-koṭi
ramyādharmodyadati-sundara-danta-kānti
śrīman-narottama-mukhāmbuja-manda-hāsyam
lāsyam tanotu hṛdi me vitarat svadāsyam [10]

When one takes shelter in him, his merciful glance destroys thousands of transgressions and the radiance of his beautiful teeth kindles sweetest affection – may the sweet smile on the lotus face of this Śrīman Narottam grant me devotion unto him, making my heart dance.

rājan-mṛdaṅga-karatāla-kalābhiraṁ
gaurāṅga-gāna-madhu-pāna-bharābhiraṁ
śrīman-narottam-padam-buja-mañju-nṛtyam
bhṛtyam kṛtārthayatu mām phaliteṣṭa-kṛtyam [11]

ākāśa-vātāsa, ghuchāiyā trāsa,
āśvāse bhāsāye deya
sādhu-jana mana, sukha vitarāṇa,
āveśe unmāda haya [4]

The wind in the sky clears all fears and sends a flood of reassurance.
The intoxicated, maddened hearts of saintly persons spread happiness
all around.

chaudikete dhvani, ki apūrva śuni,
bahu-jana uchcharola
hare kṛṣṇa rāma, nāma divya-dhāma,
hari hari hari bola [5]

What a wondrous sound is heard in all four directions, uttered by so
many people! The world has turned into a divine abode of Holy Names
as 'Hare!', 'Kṛṣṇa!', 'Rāma!' are heard everywhere. *Hari Hari Hari bol!*

phālgunī pūrṇimā, hindola raṅgimā,
sujana bhajana rāge
saṅkīrtana sane, marama gahane,
nā jāni ki bhāva jāge [6]

Pious souls worship Phālgunī Pūrṇimā, the festival of swings and
colours, with deep affection. I do not know what sort of divine mood
arose in the depths of their hearts today.

sandhyā samāgama, tapana magana,
kena hema-ghana kole
aparūpa kata, pūrava parvata,
suvarṇa-chandramā bhāle [7]

Why has the sun become so overwhelmed and immersed into
an intensely golden colour as the evening approached? How beautiful
the Hill of East looks in the rays of this Golden Moon!

suvarṇa-chandramā, paśichhe nīlimā,
se nīla bilīna heme
ithe kibā bhāya, sādhu-jana gāya,
kalaṅka nā rahe preme [8]

Then, some bluish hue entered the Golden Moon, and this bluishness dissolved into its golden colour. All saintly persons begin to chant, 'How beautiful this is!' There is no blemish in this transcendental pure love!

mahājane bale, grahaṇera chhale,
saṅge nāma saṅkīrtana
gaurachandrodaya, pāpa rāhu-kṣaya,
chandra-śobhā-prema-dhana [9]

The great saintly persons say that this eclipse is a mere pretext to chant *Nāma-saṅkīrtan*. When Gaurachandra (the Golden Moon) arises adorned with the wealth of divine love, He destroys all sins and inauspiciousness of Rāhu (who comes to eclipse the Moon).

marmajña sakale, kahe kutūhale,
nīlimā bilīna chāḍe
chhanna avatāra, lukāna kāhāra,
rādhā-ruchi-rūpa-chhāḍe! [10]

Those who know what is what say with jubilation that the bluish hue dissolves within the Moon: appearing in this world in disguise (as a hidden incarnation), Lord Kṛṣṇa hides Himself within the Moon of Śrī Rādhā's divine mood.

ithe hena stuti, rādhā-bhāva-dyuti,
suvalita śyāma rāo
udila gaurāṅga, nāma-prema saṅga,
jaya jaya gorā gāo [11]

Such is the glory of Śrī Kṛṣṇa, who is adorned with Śrī Rādhā's heart and halo. Gaurāṅga has arisen along with the divine love and the Holy Name! Please chant, '*Jaya Jaya Gorā!* All glory to Gaurāṅga!'

— — —

Śrī Śrī Gaurasundarer Āvirbhāv (Holy Appearance of Śrī Śrī Gaurasundar)

(By Śrīla Kṛṣṇa Dās Kavirāj Goswāmī: Śrī Chaitanya-charitāmṛta, 1.13.89–124)

**chaudda-śata sāta śake māsa ye phālguna
paurṇamāsira sandhyā-kāle haile śubha-kṣaṇa [89]**

In the year 1407 of the Śaka Era (A.D. 1486), in the month of Phālgun [March–April], on the evening of the full moon, the desired auspicious moment came.

**simha-rāśi, simha-lagna, uchcha graha-gaṇa
ṣaḍ-varga, aṣṭa-varga, sarva sulakṣaṇa [90]**

According to the Vedic astronomy, when the figure of the lion appears both in the zodiac and as the time of birth, this indicates a very high conjunction of planets: an area under the influence of *ṣaḍ-varga* and *aṣṭa-varga* are two all-auspicious moments.

**a-kalaṅka gaurachandra dilā daraśana
sa-kalaṅka chandre āra kon prayojana [91]**

When the spotless moon Chaitanya Mahāprabhu became visible, what is the need for a moon full of black marks on its body?

**eta jāni' rāhu chandre rāhu karilā grahaṇa
'kṛṣṇa' 'kṛṣṇa' 'hari' nāme bhāse tri-bhuvana [92]**

Considering this, Rāhu, the black planet, covered the full moon, and immediately the vibrations of 'Kṛṣṇa! Kṛṣṇa! Hari!' inundated the three worlds.

**jaya jaya dhvani haila sakala bhuvana
chamatkāra haiyā loka bhāve mane mana [93]**

As the chants of 'Jay! Jay!' filled the whole world, everybody was astonished, wondering what was going on.

**jagat bhariyā loka bale—'hari' 'hari'
sei-kṣaṇe gaura-kṛṣṇa bhūme avatari [94]**

When the whole world was chanting the Holy Name, Kṛṣṇa made His advent on the earth in the form of Gaura-hari.

**prasanna haila saba jagatera mana
'hari' bali' hinduke hāsyā karaye yavana [95]**

The whole world was pleased. Laughing at Hindus, even Muslims chanted Holy Names.

**'hari' bali' nārī-gaṇa dei hulāhuli
sarge vādya-nṛtya kare deva kutūhalī [96]**

All ladies chanted Holy Names, uttering auspicious cries. And in heaven, demigods played musical instruments and danced, curious to see what was to happen next.

**prasanna haila daśa dik, prasanna nadī-jala
sthāvara-jaṅgama haila ānande vihvala [97]**

All ten directions became pleased, as did the waters of all rivers. All living beings, moving and non-moving, were overwhelmed with transcendental happiness.

**nadīyā-udaya-giri, pūrṇa-chandra gaura-hari,
kṛpā kari' haila udaya
pāpa-tamo haila nāśa, tri-jagatera ullāsa,
jaga-bhari' hari-dhvani haya [98]**

By His causeless mercy, the full moon Gaura-hari arose in the district of Nadia, which is compared to Udayagiri Mount, where the sun first becomes visible – His rising in the sky destroyed the darkness of sins; all three worlds rejoiced and chanted Holy Names of the Lord.

**sei-kāle nijālaya, uṭhiyā advaita rāya,
nṛtya kare ānandita mane
haridāse lañā saṅge, huṅkāra-kīrtana-raṅge,
kene nāche, keha nāhi jāne [99]**

At that time, Śrī Advaita Āchārya Prabhu, who was in his house in Śāntipur, was dancing for joy. Grabbing Haridās Ṭhākura, he danced and rejoiced, loudly chanting Holy Names. Why were they dancing? No one knew.

dekhi' uparāga hāsi', śīghra gaṅgā-ghāṭe āsi',
 ānande karila gaṅgā-snāna
pāñā uparāga-chhale, āpanāra mano-bale,
 brāhmaṇere dila nānā dāna [100]

Seeing the lunar eclipse and laughing, Advaita Āchārya and Haridās Ṭhākur hurried to the bank of the Ganges and bathed happily. On pretext of observing the lunar eclipse, Advaita Āchārya mentally distributed various types of charity to *brāhmaṇs*.

jagat ānanda-maya, dekhi' mane sa-vismaya,
 ṭhāre-ṭhore kahe haridāsa
“tomāra aichhana raṅga, mora mana parasanna,
 dekhi—kichhu kārye āchhe bhāsa” [101]

When he saw that the whole world was jubilant, Haridās Ṭhākur was astonished. He allusively suggested to Advaita Āchārya, 'I am very happy to see your joy. There must be some special reason for that.'

āchāryaratna, śrīnivāsa, haila mane sukhollāsa,
 yāi' snāna kaila gaṅgā-jale
ānande vihvāla mana, kare hari-saṅkīrtana,
 nānā dāna kaila mano-bale [102]

Rejoicing, Āchāryaratna (Chandraśekhar) and Śrīnivās (Śrīvās Paṇḍit) went to bath in the Ganges. Their minds full of happiness, they chanted Holy Names of the Lord and mentally distributed charity.

ei mata bhakta-yati, yāra yei deśe sthiti,
 tāhā tāhā pāñā mano-bale
nāche, kare saṅkīrtana, ānande vihvāla mana,
 dāna kare grahaṇera chhale [103]

In this way, renounced devotees in various corners of the world mentally received those gifts. Dancing, chanting Holy Names and rejoicing, they distributed gifts on pretext of observing the lunar eclipse.

brāhmaṇa-sajjana-nārī, nānā-dravye pātra bhari',
 āilā sabe yautuka laiya

yena kâchâ-soṇâ-dyuti, dekhi' bālakera mūrṭi,
āśīrvāda kare sukha pāñā [104]

Gathering various gifts, *brāhmaṇs*, gentlemen and ladies arrived with their presentations. Seeing the newborn boy, whose holy form resembled pure gold, they happily offered their blessings.

sāvitṛī, gaurī, sarasvatī, śachī, rambhā, arundhatī,
āra yata deva-nārī-gaṇa
nānā-dravye pātra bhari', brāhmaṇīra veśa dhari',
āsi' sabe karenā daraśana [105]

Gathering various gifts and dressing themselves as wives of *brāhmaṇs*, all the celestial ladies – Sāvitṛī (Brahmā's wife), Gaurī (Lord Śiva's wife), Sarasvatī (Nṛsiṃhadev's wife), Śachī (Indradev's wife), Rambhā (a celestial dancer, the wife of Kuver's son), Arundhatī (Vaśiṣṭha's wife) and others – arrived to see the child.

antarīkṣe deva-gaṇa, siddha, gandharva, chāraṇa,
stuti-nṛṭya kare vādyā-gīta
nartaka, vādaka, bhāṭa, navadvīpe yāra nāṭa,
sabe āsi' nāche pāñā prīta [106]

In the sky, all demigods, including the inhabitants of Siddhaloka, Gandharvaloka and Chāraṇaloka, offered prayers and danced to the accompaniment of music. In Nabadwīp, all professional dancers, musicians and religious poets gathered, too, dancing in great jubilation.

kebā āse kebā yāya, kebā nāche kebā gāya,
sambhālīte nāre kāra bola
khaṇḍīleka duḥkha-śoka, pramoda-pūrita loka,
mīśra hailā ānande vihvāla [107]

Some came, some went; some danced, some sang. Coming from various backgrounds, nobody was able to understand what anyone was saying. All unhappiness and grief was shuttered and the world was purged of illusion. Jagannāth Mīśra was overflowing with joy.

āchāryaratna, śrīnivāsa, jagannātha-mīśra-pāśa,
āsi' tāre kare sābadhāna

karāila jāta-karma, ye āchhila vidhi-dharma,
tabe miśra kare nānā dāna [108]

Chandraśekhara Āchārya and Śrīvās Paṇḍit, who were Jagannāth Miśra's neighbours, also came to alert him. They performed the ceremonies prescribed by religious regulations for when a child is born, and then Jagannāth Miśra distributed various charity.

yautuka pāila yata, ghare vā āchhila kata,
saba dhana vipre dila dāna
yata nartaka, gāyana, bhāṭa, akiñchana jana,
dhana diyā kaila sabāra māna [109]

Whatever presentations Jagannāth Miśra received and whatever he had at home, he distributed everything among *brāhmaṇs*. He honoured all dancers, singers, religious poets and the poor by giving them various wealth.

śrīvāsera brāhmaṇī, nāma tāra 'mālinī',
āchāryaratnera patnī-saṅge
sindūra, haridrā, taila, khai, kalā, nānā phala,
diyā pūje nārī-gaṇa raṅge [110]

The *brāhmaṇī* wife of Śrīvās Ṭhākura, Mālinī, came together with Chandraśekhara's wife. The ladies offered vermilion, turmeric, oil, puffed rice, bananas and various fruit, expressing their worship.

advaita-āchārya-bhāryā, jagat-pūjitā āryā,
nāma tāra 'sītā ṭhākuraṇī'
āchāryera ājñā pāñā, gelā upahāra lañā,
dekhite bālaka-śiromaṇi [111]

Advaita Āchārya's pious spouse, Śrī Sītā Ṭhākuraṇī, who is worshippable in the whole world, came on the order of her husband to see the crest-jewel of a child, bringing along various gifts.

suvarṇera kaḍi-bauli, rajata-mudrā-pāśuli,
suvarṇera aṅgada, kaṅkaṇa
du-bāhute divya śaṅkha, rajatera malabaṅka,
svarṇa-mudrāra nānā hāra-gaṇa [112]

She brought conch-shaped gold earrings, silver anklets with coin-like ornaments, gold bracelets, bangles as well as two exquisite conch bangles for both hands, curved silver foot-bracelets and various gold necklaces with coin-like ornaments.

vyāghra-nakha hema-jaḍi, kaṭi-paṭṭasūtra-ḍorī,
 hasta-padera yata ābharaṇa
 chitra-varṇa paṭṭa-sāḍī, buni photo paṭṭapāḍī,
 svarṇa-raupya-mudrā bahu-dhana [113]

There were also tiger nails set in gold, coloured threads worn on the waist, various ornaments for hands and legs, fine silk *sārīs* as well as silk shirts for the baby. Many other riches, including gold and silver coins, were also presented to the boy.

durvā, dhānya, gorochana, haridrā, kuṅkuma, chandana,
 maṅgala-dravya pātra bhariyā
 vastra-gupta dolā chaḍī', saṅge laṇā dāsī cheḍī,
 vastrālaṅkāra peṭāri bhariyā [114]

Bringing auspicious offerings, including fresh grass, paddy, *gorocharan*, tumeric, *kumkum* and sandalwood, along with baskets full of clothes and ornaments, she came in a cloth-covered palanquin together with her maidservants.

bhakṣya, bhojya, upahāra, saṅge laila bahu bhāra,
 śachī-gr̥he haila upanīta
 dekhiyā bālaka-ṭhāma, sāksāt gokula-kāna,
 varṇa-mātra dekhi viparīta [115]

She arrived at Śachī Devī's house with a great amount of various food preparations and gifts. When she saw the figure of the child, she thought that He looked just like Gokula-Kāna (baby Kṛṣṇa) Himself, only His bodily colour was different.

sarva aṅga—sunirmāṇa, suvarṇa-pratimā-bhāna,
 sarva aṅga—sulakṣaṇa-maya
 bālakera divya jyoti, dekhi' pāila bahu prīti,
 vātsalyete dravila hṛdaya [116]

The limbs of His body were very beautifully built, making Him look like a golden doll. All His limbs were adorned with auspicious signs. Seeing the divine effulgence of the boy, Sītā Ṭhākuraṇī's heart melted with maternal affection.

durvā, dhānya, dila śīrṣe, kaila bahu āśīṣe,
chira-jīvī hao dui bhāi
ḍākinī-śākhinī haite, śaṅkā upajila chite,
ḍare nāma thuila 'nimāi' [117]

Placing grass and paddy on his head, she abundantly blessed the baby boy, saying, 'May You and Your brother live long lives.' Suddenly, she felt some fear in her heart that the baby could be attacked by some ghost or witch, so, to protect the child, she named Him Nimāi.

putramātā-snāna-dine, dila vastra vibhūṣaṇe,
putra-saha miśrere sammāni'
śachī-miśrera pūjā lañā, manete hariṣa hañā,
ghare āilā sītā ṭhākuraṇī [118]

When the mother and the son came out of the labour room after several days and bathed, Sītā Ṭhākuraṇī honoured the child along with His father, Jagannāth Miśra, by giving them various clothes and ornaments. Then, after being honoured by Śachī Devī and Jagannāth Miśra, Sītā Ṭhākuraṇī went back home, feeling pleased at heart.

aichhe śachī-jagannātha, putra pāñā lakṣmīnātha,
pūrṇa haila sakala vāñchhita
dhana-dhānye bhare ghara, loka-mānya-kalevara,
dine dine haya ānandita [119]

In this way Mother Śachī and Jagannāth Miśra obtained the husband of the goddess of fortune as their son – all their desires were fulfilled. Their house was filled with riches and grains. Everybody was drawn to the graceful beauty and effulgence of the child, and Mother Śachī and Jagannāth Miśra felt more and more joyful day by day.

miśra—vaiṣṇava, śānta, alampaṭa, śuddha, dānta,
dhana-bhoge nāhi abhimāna
putrera prabhāve yata, dhana āsi' mile tata,
viṣṇu-prīte dvije dena dāna [120]

Jagannāth Miśra is an ideal Vaiṣṇav. He was peaceful, restrained in sense gratification, pure and controlled. He was not proud of his wealth and opulence. He collected whatever riches came on the occasion of His son's birth and distributed everything to *brāhmaṇs* out of love for Lord Viṣṇu.

lagna gaṇi' harṣa-mati, nīlāmbara chakravartī,
gupte kichhu kahila miśrere
mahāpuruṣera chihna, lagne aṅge bhinna bhinna,
dekhi,—ei tāribe saṁsāre [121]

After calculating Nimāi's birth time, Nīlāmbar Chakravartī said to Jagannāth Miśra privately, 'Considering all the different symptoms of a great personality in both the body and the birth time of this child, He will deliver the whole world.'

aichhe prabhu śachī-ghare, kṛpāya kaila avatāre,
yei ihā karaye śravaṇa
gaura-prabhu dayāmaya, tāre hayena sadaya,
sei pāya tāhāra charaṇa [122]

Thus, the Lord mercifully appeared in Śachī Devī's house. Lord Gaura is very merciful, so when anybody hears about His advent in this world, He becomes very compassionate to them and allows them to come to His holy feet.

pāiyā mānuṣa-janma, ye nā śune gaura-guṇa,
hena janma tāra vyartha haila
pāiyā amṛta-dhunī, piye viṣa-garta-pāni,
janmiyā se kene nāhi maila [123]

If you get a human birth but do not hear about the glories of Gaura-hari, your birth is useless. You have a river of nectar but you drink from a well of poison – why did you not just die right after you were born then?

śrī-chaitanya-nityānanda, āchārya advaita-chandra,
svarūpa-rūpa-raghunātha-dāsa
īhā-sabāra śrī-charaṇa, śire vandi nija-dhana,
janma-līlā gāila kṛṣṇa-dāsa [124]

The lotus feet of Śrī Chaitanya Mahāprabhu, Śrī Nityānanda Prabhu, Śrī Advaita-chandra Āchārya, Śrī Svarūp Dāmodar, Śrī Rūpa Goswāmī and Śrī Raghunāth Dās Goswāmī are my treasure – placing them on my head, I (Kṛṣṇa Dās) have thus described the appearance pastime of Lord Chaitanya Mahāprabhu.

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Śrī Gaura-Hari Kusuma Stavaka Aṣṭakam (A Flower-Poem in Glorification of Śrī Gaura-Hari)

(Śrīdharo 'dhama kiṅkaraḥ—by the lowly servant Śrīdhar)

guru-rūpa-virājita-nanda-sutaṁ
sutanūnnata-kāñchana-bhūmi-dharam
dharāṇī-jana-tāraṇa-tuṅga-tariṁ
bhaja gaura-hariṁ bhaja gaura-harim [1]

He is the son of Nanda Mahārāj who comes in the form of a *guru*. Possessing a very beautiful, slender body of golden complexion, He is the maintainer of the earth – as a hefty boat, He carries over all people on this earth. Worship Gaura-hari! Worship Gaura-hari!

vṛṣabhānu-sutā-dyuti-bhāvavṛtaṁ
vṛta-chitta-nijādbhuta-rūpa-madhum
madhu-vibhrama-nāmada-śaśvadarim
bhaja gaura-hariṁ bhaja gaura-harim [2]

Garbed into the heart and halo of King Vṛṣabhānu's Daughter, He manifested a sweet, nectarean form of His miraculous character and mood; engulfed in that nectar, He always bestows the Holy Name to everyone. Worship Gaura-hari! Worship Gaura-hari!

uditākhila-gaurava-gauḍa-puraṁ
puraṭojjvala-maṅgala-mūrta-rasam
rasanotsava-kīrtana-kṛṣṇa-hariṁ
bhaja gaura-hariṁ bhaja gaura-harim [3]

The entire land of Gauḍa became filled with divine dignity and the nectar of the golden lustrous embodiment of benediction as the chanting of Holy Name of Lord Kṛṣṇa created a feast for the tongue. Worship Gaura-hari! Worship Gaura-hari!

nija-pārṣada-darśana-datta-śubhaṁ
śubha-nāma-sudhā-kṛta-matta-janam
janatāgha-hara-sthita-chitta-dariṁ
bhaja gaura-hariṁ bhaja gaura-harim [4]

He bestows auspiciousness by allowing others to behold His associates; He intoxicates everyone with the nectar of His pure Holy Names and negates all sins and opens up sealed hearts. Worship Gaura-hari! Worship Gaura-hari!

dadataṁ satataṁ nija-nāma-dhanaṁ
dhana-māna na vai vanitāṁ kavitaṁ
vitaran vraja-bhaktim-adatta-chariṁ
bhaja gaura-hariṁ bhaja gaura-harim [5]

He always grants the treasure of His own Name – not some pride-bolstering riches, beautiful women or poetic gift; He bestows devotion that is found in Vraja, which is a gift that nobody has ever given before. Worship Gaura-hari! Worship Gaura-hari!

patitādhama-dīna-dayādra-hṛdaṁ
hṛdayāśrita-yāchaka-veśa-kṛtam
kṛta-veśa-yati-śrita-nīlagiriṁ
bhaja gaura-hariṁ bhaja gaura-harim [6]

He is very soft towards fallen, lowly and bereft souls; He wears the garbs of a surrendered beggar; and He is the great mountain that is worshipped by all souls of the renounced order of life. Worship Gaura-hari! Worship Gaura-hari!

śruti-kīrtita-pūruṣa-rukṣma-ruchiṁ
ruchi-rāga-niṣevaṇa-dāna-param
paramārtha-purāṇa-vigīta-hariṁ
bhaja gaura-hariṁ bhaja gaura-harim [7]

He attracts even the great, dry-hearted souls who are extolled in the revealed scriptures; He grants the worship of the Lord in spontaneous, loving devotion; He is the Supreme Lord extolled in the devotional Purāṇas. Worship Gaura-hari! Worship Gaura-hari!

bahu-nartana-kīrtana-matta-karaṁ
karatāla-mṛdaṅga-vibhaṅga-param!
param-ādara-pāmara-śantipurīṁ
bhaja gaura-hariṁ bhaja gaura-harim [8]

Intoxicated, He dances with His arms upraised, chanting the Holy Names of the Lord, to the grand beats of drums and sounds of cymbals! Extremely affectionate, He is an abode of peaceful bliss for all wretched souls. Worship Gaura-hari! Worship Gaura-hari!

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Śrī Śrī Chaitanya Aṣṭakam

(By Śrī Śrīmad Rūpa Goswāmī Prabhu)

sadopāsyah śrīmān dhr̥ta-manuja-kāyair praṇayitām
vahadbhir gīrvāṇair giriśa-parameṣṭhi-prabhṛtibhiḥ
sva-bhaktebhyaḥ śuddhām nija-bhajana-mudrām upadiśan
sa chaitanyaḥ kiṁ me punar api dṛṣor yāsyati padam [1]

Disguising themselves as humans and appearing in this world as His devotees, Lord Śiva, Lord Brahmā and other gods always worship Him with love; He instructed Svarūp Dāmodar and His other dear devotees on how He Himself worships the Lord (and thus how He Himself should be worshipped) – will I ever again get to behold that beautiful figure of Śrī Chaitanyadev?

sureśānām durgam gatiṛ atīśayenopanīṣadām
munīnām sarvasvaṁ praṇata-paṭalinām madhurimā
viniryāsaḥ premno nikhila-paśu-pālāmbhujā-dṛśām
sa chaitanyaḥ kiṁ me punar api dṛśor yāsyati padam [2]

It is extremely difficult even for such gods as Indra to approach Him; if studied very deeply, it can be seen that the highest revealed scriptures point at Him, giving hints at His supremacy; great thinkers find that He is the sole aspiration and fulfilment of all hankerings; He is the very embodiment of sweetness for all the devotees surrendered to Him; and He is the personification of the very substance of divine love found in *gopīs* – will I ever again get to behold that beautiful figure of Śrī Chaitanyadev?

svarūpaṁ bibhrāṇo jagad-atulam advaita-dayitaḥ
prapanna-śrīvāso janīta-paramānanda-garimā
harir dīnoddhārī gajapati-kṛpotseka-taralaḥ
sa chaitanyaḥ kiṁ me punar api dṛśor yāsyati padam [3]

He showed that His dear devotee Svarūp Dāmodar possessed unparalleled wealth of divine love that had been unseen and unheard of in this world; He is very dear to Śrī Advaita Āchārya; He is the embodiment of shelter for Śrīvās Paṇḍit; He feels pride that His *guru's* godbrother, a *sannyāsī* called Paramānanda, appreciated Him and was His great supporter; He is the friend and deliverer of the poor and bereft; and His heart was melted by the kindness of the Odian King Mahārāj Pratāparudra, who was taken in as His own – will I ever again get to behold that beautiful figure of Śrī Chaitanyadev?

(Alternative interpretation) He reveals to this world His unparalleled, hereto unseen, beautiful, sweet form; He shows Himself to be partial and devoted to Śrī Advaita Āchārya as it is by Advaita Āchārya's call that He comes down to this world; He also shows Himself to be surrendered at the holy feet of Śrīvās (Lord Nārāyaṇ); His deeply ecstatic divine sentiment was such that peculiar pride of beauty was seen within His incomparably charming figure; because He is the friend of the fallen, this poor, bereft soul has got some position at His holy feet; and He is that same Supreme Lord whose heart was

melted by the prayers of the elephant (*gajarāj*) devotee and who came to rescue him – will I ever again get to behold that beautiful figure of Śrī Chaitanyadev?

rasoddāmā kāmārvuda-madhura-dhāmojjvala-tanur
yatinām uttamaṣas taraṇi-kara-vidyoti-vasanaḥ
hiraṇyāṇām lakṣmī-bharam abhibhavann āṅgika-ruchā
sa chaitanyaḥ kiṁ me punar api dṛśor yāsyati padam [4]

When He is surcharged with divine love and takes the Name of the Lord, it appears that millions of most beautiful cupids at the highest stage of their excitement have combined into one effulgent being; He appears in the garb of a *sannyāsī*, His attire imbibing the grace of His lustrous body; and His graceful figure is such that its complexion defeats the lustre and beauty of the purest gold – will I ever again get to behold that beautiful figure of Śrī Chaitanyadev?

hare kṛṣṇety-uchchaiḥ sphurita-rasano nāma-gaṇanā-
kr̥ta-granthi-śreṇī subhaga-kaṭi-sūtrojjvala-karaḥ
viśālākṣo dirghārgala-yugala-khelāñchita-bhujaḥ
sa chaitanyaḥ kiṁ me punar api dṛśor yāsyati padam [5]

When He is chanting, ‘Hare Kṛṣṇa!’ at the top of His voice and counting the Holy Names on a knotted rope tied around His waist, His hand is seen as if playing with the knots; He has large lotus eyes and His long arms, strong as door bolts, play beautifully as He chants – will I ever again get to behold that beautiful figure of Śrī Chaitanyadev?

payorāśes tīre sphurad-upavanālī-kalanayā
muhur vṛndāraṇya-smaraṇa-janita-prema-vivaśaḥ
kvachit kṛṣṇāvr̥tti-prachala-rasano bhakti-rasikaḥ
sa chaitanyaḥ kiṁ me punar api dṛśor yāsyati padam [6]

When He saw the many forests on the shore of the ocean, this scenery reminded Him of Vṛndāvan forests. Excited to find Himself in Vṛndāvan, His tongue restlessly chanted the Names of the Lord, and His whole figure emanated divine lustre and new, exceptional beauty – will I ever again get to behold that beautiful figure of Śrī Chaitanyadev?

rathā-rūḍhasyārād adhipadavi nīlāchala-pater
adabhra-premormi-sphurita-naṭanollāsa-vivaśaḥ
sa-harṣaṁ gāyadbhiḥ parivr̥ta-tanur vaiṣṇava-janaiḥ
sa chaitanyaḥ kiṁ me punar api dṛśor yāsyati padam [7]

Coming before the chariot of Lord Jagannāth, He kept gazing at the Lord; as He danced madly in *kīrtan*, beads of divine sentiments appeared on His body in form of perspiration; as He chanted and danced jubilantly, surrounded by His devotees, many signs of devotion became visible in His body – will I ever again get to behold that beautiful figure of Śrī Chaitanyadev?

bhuvaṁ siñchann-aśru-śrutibhir abhitaḥ sāndra-pulakaiḥ
parītāṅgo nīpa-stavaka-nava-kiñjalka-jayibhiḥ
ghana-sveda-stoma-stimita-tanur utkīrtana-sukhī
sa chaitanyaḥ kiṁ me punar api dṛśor yāsyati padam [8]

Immersing Himself into *sañkīrtan* and becoming overwhelmed with divine feelings, He shed tears so profusely that all the land around Him would become wet from His tears; His whole body covered with goosebumps and hairs standing on end, He resembled a *kadamba* flower; and His whole body was bathed as He perspired profusely – will I ever again get to behold that beautiful figure of Śrī Chaitanyadev?

adhīte gaurāṅga-smaraṇa-padavī-maṅgala-taraṁ
kṛtī yo viśrambha-sphurad-amala-dhīr aṣṭakam idam
parānande sadyas tad-amala-padāmbhoja-yugale
parisphārā tasya sphuratu nitarāṁ prema-laharī [9]

If any intelligent person studies and reads, with a pure heart and with faith, this auspicious poem in remembrance of Lord Śrī Chaitanyadev, may a great wave of divine love arise and sweep them away to the extremely joyful, purest holy lotus feet of Śrī Chaitanya Mahāprabhu.



Śrī Śrī Śachī-Sūnvaṣṭakam (Glorification of Mother Śachī's Son)

(By Śrīla Raghunāth Dās Goswāmī Prabhu)

śrī-śrī-śachī-sūnave namaḥ
Obeisances to the Son of Śrī Śrī Śachī.

harir dṛṣṭvā goṣṭhe mukura-gatam ātmānam atulaṁ
svamādhuryaṁ rādhā-priyatara-sakhīvāptum abhitaḥ
aho gauḍe jātaḥ prabhur apara-gauraika-tanu-bhāk
śachī-sūnuḥ kiṁ me nayana-śaraṇīṁ yāsyati punaḥ [1]

When the Supreme Lord saw His incomparable form in a reflection at the pasturing grounds, He desired to taste His own sweetness. So, surrounded on all sides by the girlfriends of His dearest Śrī Rādhikā, He descended in the land of Gauḍa, assuming a transcendental golden form. Will this Son of Mother Śachī ever again appear on the path of my sight?

purī-devasyāntaḥ praṇaya-madhunā snāna-madhuro
muhur govindodyad-viśada-paricharyārchchita-padaḥ
svarūpasya prāṇārbuda-kamala-nīrājita-mukhaḥ
śachī-sūnuḥ kiṁ me nayana-śaraṇīṁ yāsyati punaḥ [2]

Coming in front of the Lord of Śrī Purī Dhām, He always bathed in the sweetness of the honey of love for His beloved Lord. His holy feet are the worshipping, pure, lustrous holy feet of Lord Govinda, and His holy lotus face is worshipped with the eagerness of millions of lives. Will this Son of Mother Śachī ever again appear on the path of my sight?

dadhānaḥ kaupīnaṁ tad-upari bahir-vastram aruṇaṁ
prakāṇḍo hemādri dyutibhir abhitaḥ sevita tanuḥ
mudā gāyann uchchair nija-madhura-nāmāvalim asau
śachī-sūnuḥ kiṁ me nayana-śaraṇīṁ yāsyati punaḥ [3]

Garbed into a holy loincloth and saffron clothes, His worshipping body resembles a tall golden mountain radiating effulgence all around, and He joyfully and loudly chants His own sweet Names. Will this Son of Mother Śachī ever again appear on the path of my sight?

anāvedyām pūrvair api muni-gaṇair bhakti-nipunaiḥ
śruter gūḍhām premojjvala-rasa-phalām bhakti-latikām!
kṛpālus tām gauḍe prabhur ati-kṛpābhīḥ prakaṭayan
śachī-sūnuḥ kiṁ me nayana-śaraṇīm yāsyati punaḥ [4]

He mercifully comes to the land of Gauḍa to bestow His mercy – to grant the creeper of devotion that bears the fruit of the highest conjugal mellow of divine love, which is hidden from all revealed scriptures and that even the great souls of the bygone days, who were expert in devotion, did not know about. Will this Son of Mother Śachī ever again appear on the path of my sight?

nijatve gauḍīyān jagati pariṅhya prabhur imān
hare-kṛṣṇety evaṁ gaṇana-vidhinā kīrtayata bhoḥ
iti prāyām śikṣām janaka iva tebhyaḥ paridiśan
śachī-sūnuḥ kiṁ me nayana-śaraṇīm yāsyati punaḥ [5]

This Lord captured the whole Gauḍīya world, prescribing everyone to chant the Hare Kṛṣṇa *mahā-mantra* a certain number of times. Like a father, He approached and instructed everyone. Will this Son of Mother Śachī ever again appear on the path of my sight?

puraḥ paśyan nīlāchala-patim uru-prema-nivahaiḥ
kṣaran netrāmbhobhīḥ snapita-nija-dīrghojjvala-tanuḥ
sadā tiṣṭhan deśe praṇayi-garuḍa-stambha-charame
śachī-sūnuḥ kiṁ me nayana-śaraṇīm yāsyati punaḥ [6]

Seeing again the Master of Nīlāchal, He becomes overwhelmed with a surge of divine love; oceans of tears flowing from His eyes bathe His long, effulgent body; He keeps standing on the spot, behind everyone – at His dear Garuḍa pillar. Will this Son of Mother Śachī ever again appear on the path of my sight?

mudā dantair daṣṭvā dyuti-vijita-bandhūkam adharam
karam kṛtvā vāmaṁ kaṭi-nihitam anyam parilasan
samutthāpya premnāgaṇita-pulako nṛtya-kutukī
śachī-sūnuḥ kiṁ me nayana-śaraṇīm yāsyati punaḥ [7]

Out of joy, He bites His reddish lips, whose splendour defeats red *bhandhūka* berries; He puts His left hand on His hip and His other

hand shines all around Him as He raises it in the air, dancing expertly in ecstasy, His hairs standing on end. Will this Son of Mother Śachī ever again appear on the path of my sight?

sarit-tīrārāme viraha-vidhuro gokula-vidhor
nadīm anyāñ kurvan-nayana-jala-dhārā-vitatibhiḥ
muḥu-mūrchchhām gachchhan mṛtakam iva viśvañ virachayan
śachī-sūnuḥ kiñ me nayana-śaraṇīm yāsyati punaḥ [8]

Seeing the bank and groves of the Ganges, He becomes afflicted by separation from the Moon of Gokula (Lord Kṛṣṇa) – shedding torrents of tears, He creates another river. He keeps fainting as He walks on, the entire world appearing as if dead to Him. Will this Son of Mother Śachī ever again appear on the path of my sight?

śachī-sūnor asyāṣṭakam idam abhīṣṭaṁ virachayat
sadā dainyodrekād-ati-viśada-buddhiḥ paṭhati yaḥ
prakāmañ chaitanyaḥ prabhur-ati-kṛpāveśa-vivaśaḥ
pṛthu-premāmbhodhau prathita-rasade majjayati tam [9]

If anybody always studies and recites, with utter humility and a very pure mind, this poem in glorification of Śachī Devī's Son that reveals the author's inner hankering, Lord Chaitanya showers His profuse, unrestrained mercy on such a soul and keeps this soul submerged in the extended nectar of the vast ocean of divine love.

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Śrīman Mahāprabhor Aṣṭakālīya Līlā Smaraṇa Maṅgala Stotram (In Remembrance of Śrīman Mahāprabhu's Daily Pastimes)

(By Śrīla Viśvanāth Chakravartipād)

śrī-gaurāṅga-mahāprabhoś charaṇayor yā keśa-śeṣādibhiḥ
sevā-gamya-tayā sva-bhakta-vihitā sānyair yayā labhyate
tām tan-mānasikīm smṛtiṁ prathayitum bhāvya sadā sattamair
naumi prātyahikaṁ tadīya-charitaṁ śrīman-navadvīpa-jam [1]

I am bowing at the holy feet of Śrī Chaitanya Mahāprabhu, service to whom is aspired after by Lord Brahmā, Śiva, Anantadev and other great personalities and is attainable for all souls who follow the practices of His devotees. May His holy feet always sublimely manifest in my memory and mind. Every day, I offer obeisances to the pastimes of the Lord hailing from Śrī Nabadwīp.

**rātry-ante śayanotthitaḥ sura-sarit snāto babhau yaḥ prage
pūrvāhne sva-gaṇair-lasaty upavane tair bhāti madhyāhnake
yaḥ puryām aparāhnake nija-gṛhe sāyaṁ gṛhe 'thāṅgane
śrīvāsasya niśā-mukhe niśi vasan gauram sa no rakṣatu [2]**

At the end of the night, the Lord wakes up and walks to take bath in the Ganges. He looks very beautiful and radiant. In the forenoon, He plays with His friends and associates in the groves, performing effulgent pastimes there until noon. After that, in the afternoon, He comes home and at dusk visits Śrīvās Paṇḍit's house, staying there until late at night. May this Lord Gaurāṅga protect us.

**rātry-ante pika-kukkuṭādi-ninadaṁ śrutvā sva-talpotthitaḥ
śrī-viṣṇupriyā samam rasa-kathāṁ sambhāṣya santoṣya tām
gatvānyatra dharāsanopari vasan sadbhiḥ sudhautānāno
yo mātṛādibhir iṅkṣito 'ti-muditas taṁ gauram adhyemy aham [3]**

At the end of the night, hearing the sounds of birds, roosters and other animals, the Lord rises from His bed. He speaks sweetly to Śrī Viṣṇupriyā Devī, making her happy. Then, He walks away and sits on an earthen seat while others help Him clean His mouth and freshen Himself up. His mother and other members of the household gaze at Him with deep affection. I meditate upon this Lord Gaurāṅga.

**prātaḥ svaḥ sariti sva-pārṣada-vṛtaḥ snātvā prasūnādibhis
tām sampujya grhīta-chāru-vasanaḥ srak-chandan-ālaṅkṛtaḥ
kṛtvā viṣṇu-samarchchanādi sa-gaṇo bhuktvānnam āchamya cha
dvitraṁ chānya-gṛhe sukhaṁ svapiti ya staṁ gauram adhyemy aham [4]**

In the morning, He goes to the river together with His dear associates, where He bathes and offers worship with flowers and other offerings. Then, He receives beautiful clothes and is adorned with

a garland and sandalwood paste. After that, He offers worship to Lord Viṣṇu and takes *prasād* together with His associates. Having done that, He visits a few other houses and happily retires to take a nap. I meditate upon this Lord Gaurāṅga.

**pūrvāhne śayanotthitaḥ su-payasā prakṣālya vaktrāmbujaṁ
bhaktaiḥ śrī-hari-nāma-kīrtana-paraiḥ sāṅgaṁ svayaṁ kīrtayan
bhaktānāṁ bhavane 'pi cha sva-bhavane kṛḍan-nṛṇāṁ vardhayaty
ānandaṁ pura-vāsināṁ ya urudhā taṁ gauram adhyemy aham [5]**

In the forenoon, when He wakes up from the nap and washes His face with fresh water, He begins to chant *Śrī Harinām-kīrtan* in the company of devotees. He continues His human-like pastimes at the houses of devotees and His own home. He is a source of great joy for all residents of the town. I meditate upon this Lord Gaurāṅga.

**madhyāhne saha taiḥ sva-pārṣada-gaṇaiḥ saṅkīrtanād-īdṛśaṁ
sādvaitendu-gadādharaḥ kila saha-śrīlāvadhūta-prabhuḥ
ārāme mṛdu-mārutaiḥ śīśiritair bhṛṅga-dvijair-nādite**

svaṁ vṛndā-vipinaṁ smaran bhramati yas taṁ gauram adhyemy aham [6]

At midday, He engages in *saṅkīrtan* with His associates, including Advaita Āchārya, Gadādhara Paṇḍit, and, of course, Śrī Nityānanda Prabhu. As He walks in the gardens, enjoying the gentle breeze, cool air and the sweet sounds of bumblebees and birds, He is reminded of His groves in Vṛndāvan. I meditate upon this Lord Gaurāṅga.

**yaḥ śrīmān aparāhṇake saha-gaṇais tais tādṛśaiḥ premavāṁś
tādṛkṣu svayam apy alaṁ tri-jagatāṁ śarmāṇi vistārayan
ārāmāt tata eti paura-janatā chakṣuś-chakoroḍupo
mātrā dūra-mudekṣito nija-grhaṁ taṁ gauram adhyemy aham [7]**

In the beautiful afternoon, glancing lovingly at His associates, the Lord spreads abundant happiness throughout the three worlds (the befitting kind of happiness according to His standards). When He comes back from the forest, everybody looks at him longingly, like *chakora* birds that subsist on drinking moonbeams. His mother happily comes out of the house and watches Him approach home from far. I meditate upon this Lord Gaurāṅga.

yas tri-srotasi sāyam-āpta-nivahaiḥ snātvā pradīpālibhiḥ
puṣpādyaiś cha samarchitaḥ kalita-satpaṭānvarah srag-dharaḥ
viṣṇos tat-samayārchanaḥ cha kṛtavān dīpālibhis taiḥ samam
bhuktvānnāni suvīṭikām api tathā taṁ gauram adhyemy aham [8]

When the evening comes, He bathes in the Ganges again. Then, He worships the three currents of the Ganges with lamps, flowers and other auspicious items. Putting on fine fresh clothes, He takes a garland and offers it along with lamps and similar items to Lord Viṣṇu in worship. Then, He takes the Lord's *prasād* and choice *paan*. I meditate upon this Lord Gaurāṅga.

yaḥ śrīvāsa-gr̥he pradoṣa-samaye hy advaita-chandrādibhiḥ
sarvair bhakta-gaṇaiḥ samam hari-kathām pīyūṣam āsvādayan
premānanda-samākulaś cha chala-dhīḥ saṅkīrtane lampataḥ
kartuṁ kīrtanam ūrdhvam udyama-paras taṁ gauram adhyemy aham [9]

In the evening, He comes to Śrīvās Paṇḍit's house and, together with Śrī Advaita Āchārya and all the devotees, relishes the nectar of *Hari-kathā* (discourses about the Supreme Lord). Agitated by the intense happiness of divine love, His mind becomes restless and eager as He chants *saṅkīrtan*. Raising His arms, He chants the Lord's glories with great enthusiasm. I meditate upon this Lord Gaurāṅga.

śrīvāsādibhir āvṛto nija-gaṇaiḥ sārddham prabhubhyāṁ naṭann
uchchais-tāla-mṛdaṅga-vādana-parair gāyadbhir ullāsayan
śrīmaṇ śrīla-gadādhareṇa sahito naktaṁ vibhāty adbhutaṁ
svaṁ gauraḥ śayanālaye svapiti yas taṁ gauram adhyemy aham [10]

Surrounded by Śrīvās and other close associates, the two Lords dance and sing joyfully to the loud rhythmic sounds of drums. Together with Śrīman Nityānanda Prabhu and Śrīla Gadādhara Paṇḍit, the Lord spends the night, manifesting His miraculous pastimes. Then, they return home together to sleep. I meditate upon this Lord Gaurāṅga.

śrī-gaurāṅga-vidhoḥ sva-dhāmani navadvīpe 'ṣṭa-kālobdhavāṁ
bhāvyaṁ bhavya-janena gokula-vidhor līlā-smṛterāditaḥ
līlāṁ dyotayad etad atra daśakam prītānvito yaḥ paṭhet
taṁ prīṇāti sadaiva yaḥ karuṇayā taṁ gauram adhyemy aham [11]

When these pastimes that the Moon Śrī Gaurāṅga performs during the eight parts of the day in His divine abode Śrī Nabadwīp manifest to some fortunate souls, they will worship the pastimes of the Moon of Gokula (Lord Śrī Kṛṣṇa-chandra) in various ways (remembering them, etc.). Those who lovingly study and recite these ten verses about the illustrious pastimes of the Lord always satisfy the Lord and receive His mercy. I meditate upon this Lord Gaurāṅga.

Śrī Śrīman Mahāprabhu's Śata-Nāma (A Hundred Names of Śrī Śrīman Mahāprabhu)

[Song One]

nadīyā-nagare nitāi neche' neche' gāya re

Nitāi is dancing and singing all over Nadia:

(1)

jagannātha-suta mahāprabhu viśvambhara
māyāpura-śaśī navadvīpa-sudhākara [1]

(1) He is the son of Jagannāth Miśra, (2) He is Mahāprabhu, the Greatest Lord, (3) He is Viśvambhar (the maintainer of the world), (4) He is the moon of Māyāpur, (5) He is the purifier of Nabadwīp.

śachī-suta gaura-hari nimāi-sundara
rādhā-bhāva-kānti-āchchhādita naṭabara [2]

(6) He is the son of Śachī Mātā, (7) He is Gaura-hari, the Supreme Lord of golden lustre, (8) He is Nimāi-sundar (beautiful Nimāi, born under a *neem* tree), (9) He is the great dancer (Kṛṣṇa) garbed in Śrī Rādhā's heart and halo.

nāmānanda chapala bālaka mātṛ-bhakta
brahmāṇḍa-vadana tarkī kautukānurakta [3]

- (10) He feels joyful when He hears or chants the Holy Name,
(11) He is a restless, vivacious small boy devoted to His Mother,
(12) He keeps all universes in His mouth, (13) He is expert at debating,
(14) He is fond of pranks and jokes.

(2)

**vidyārthi-uḍupa chaura-dvayera mohana
tairthika-sarvasva grāmya-bālikā kṛīḍana [1]**

- (15) He is the moon among scholarly prodigies, (16) He charms two thieves, (17) He is all-in-all of logicians, (18) He plays with village girls.

**lakṣmī-prati bara-dātā uddhata bālaka
śrī-śachīra pati-putra śoka nibāraka [2]**

- (19) He bestows a boon on Lakṣmīpriyā, (20) He is a headstrong youth, (21) He is the son of Śachī Mātā's husband, (22) He is a mitigator of all grief.

**lakṣmī-pati pūrva-deśa-sarva-kleśa-hara
digvijayi-darpa-hārī viṣṇupriyeśvara [3]**

- (23) He is Lakṣmī's husband, (24) He steals all miseries of the eastern lands, (25) He steals the pride of Digvijayi Paṇḍit, (26) He is the Lord of Viṣṇupriyā.

(3)

**ārya-dharma-pāla pitṛ-gayā piṇḍa-dātā
purī-śiṣya madhvāchārya-sampradāya-pātā [1]**

- (27) He upkeeps the highest religion, (28) He makes an offering to His father in Gayā, (29) He is a disciple of Śrī Iśvar Purī, (30) He protects the lineage of Madhva Āchārya.

**kṛṣṇa-nāmonmatta kṛṣṇa-tattva adhyāpaka
nāma-saṅkīrtana-yuga-dharma-pravartaka [2]**

- (31) He is intoxicated with the Name of Lord Kṛṣṇa, (32) He teaches about Lord Kṛṣṇa, (33) He establishes congregational chanting of the Holy Name as the religion for the Age of Kali.

**advaita bāndhava śrīnivāsa-gr̥ha-dhana
nityānanda-prāṇa gadādhara jīvana [3]**

(34) He is Advaita Āchārya's friend, (35) He is the treasure of Śrīvās's home, (36) He is the life and soul of Lord Nityānanda, (37) He is the life of Gadādhara.

(4)

**antardvīpa-śaśa-dhara sīmanta-vijaya
godruma bihārī madhyadvīpa līlāśraya [1]**

(38) He is the moon of Antardwīp, (39) He is the victory of Sīmanta, (40) He enjoys His pastimes in Godrum, (41) He is the shelter of Madhyadvīp pastimes.

**koladvīpa pati ṛtudvīpa maheśvara
jahnu modadruma rudradvīpera īśvara [2]**

(42) He is the Master of Koladvīp, (43) He is the great Lord of Ṛtudwīp, (44) He is the Lord of Jahnu, (45) Modadrum and (46) Rudra islands.

**nava-khaṇḍa-raṅga-nātha jāhnavī jīvana
jagāi-mādhāi-ādi durvr̥tta-tāraṇa [3]**

(47) He is the Lord who enjoys His nine-fold pastimes, (48) He is the life of Jāhnavī (Gaṅga), (49) He is the rescuer of the wicked-minded (Jagāi, Mādhāi and others).

(5)

**nagara-kīrtana-simha kājī uddhāraṇa
śuddha-nāma-prachāraka bhaktārtti-haraṇa [1]**

(50) He is a lion among the congregational chanters on the street, (51) He is the rescuer of Chāḍ Kāzī, (52) He is the preacher of pure Holy Name, (53) He steals devotees' distress.

**nārāyaṇī-kṛpā-sindhu jīvera niyantā
adhama-paḍuyā-daṇḍī bhakta-doṣa-hantā [2]**

(54) He is an ocean of mercy bestowed upon Nārāyaṇī, (55) He is the master of Śrī Jīva, (56) He is the chastiser of fallen students, (57) He is the slayer of devotees' faults.

śrī-kṛṣṇa-chaitanya-chandra bhārati-tāraṇa
parivrāja-śiromaṇi utkala-pāvana [3]

(58) He is Śrī Kṛṣṇa Chaitanya, (59) He saves Keśava Bhārati, (60) He is a crest-jewel among mendicants, (61) He is the saviour of Odisha.

(6)

ambu-linga bhuvaneśa kapoteśa pati
kṣīra-chora gopāla darśana-sukhī yati [1]

(62) He is the Lord of Ambu-linga, (63) Bhuvaneśvar and (64) Kapoteśvar, (65) He is an ascetic who rejoices to have the *darśan* of Kṣīr-Chor Gopīnāth and (66) Gopāl.

nirddaṇḍi-sannyāsī sārvaabhauma-kṛpāmaya
svānanda-āsvādānandī sarva-sukhāśraya [2]

(67) He is a staff-less monk, (68) He is merciful to Sārvaabhauma, (69) He rejoices as He tastes His own blissful joy, (70) He is the shelter of all happiness.

puraṭa-sundara vāsudeva-trāṇa-kartā
rāmānanda-sakhā bhaṭṭa-kula kleśa-hartā [3]

(71) He is the beautiful Golden Lord, (72) He gives relief to Vāsudev Vipra, (73) He is the friend of Rāmānanda Rāy, (74) He robs the family of Venkaṭa Bhaṭṭa of all miseries.

(7)

bauddha-jaina-māyāvādi-kutarka-khaṇḍana
dakṣiṇa-pāvana bhakti-grantha-uddhāraṇa [1]

(75) He breaks the arguments of Buddhists, (76) Jains and (77) *māyāvādīs*, (78) He is the saviour of South India, (79) He rescues devotional scriptures.

ālāla-darśanānandī rathāgra-nartaka
gajapati-trāṇa devānanda-uddhāraka [2]

(80) He rejoices to see Ālālnāth (Ālārnāth), (81) He dances in front of the chariots during Ratha-yātrā, (82) He delivers Gajapati (King Pratāparudra), (83) He rescues Devānanda Paṇḍit.

kuliyā-prakāśe duṣṭa paḍuyāra trāṇa
rūpa-sanātana-bandhu sarva-jīva-prāṇa [3]

(84) He appears in Kulia and delivers naughty students, (85) He is the friend of Rūpa and (86) Sanātan, (87) He is the life and soul of all living entities.

(8)

vṛndāvanānanda-mūrti balabhadra-saṅgī
yavana-uddhārī bhaṭṭa-vallabhera raṅgī [1]

(88) He is the personification of Vṛndāvan bliss, (89) He is a friend of Balabhadra, (90) He delivers Muslims, (91) He is the joy of Vallabha Bhaṭṭa.

kaśī-bāsi-sannyāsi-uddhārī prema-dātā
markaṭa-vairāgi-daṇḍī āchaṇḍāla-trātā [2]

(92) He delivers Kaśī *sannyāsīs*, (93) He is the bestower of divine love, (94) He is the chastiser of false renunciates, (95) He is the saviour of the lowest people.

bhaktera gaurava-kārī bhakta-prāṇa-dhana
haridāsa-raghunātha-svarūpa-jīvana [3]

(96) He is the pride of devotees, (97) He is the treasure of devotees' hearts, (98) He is the life of Haridās, (99) Raghunāth and (100) Svarūp.

nadīyā-nagare nitāi neche' neche' gāya re
bhaktivinoda tā'ra paḍe rāṅgā-pāya re [4]

Dancing and dancing, Nitāi is singing this all over Nadia – Bhaktivinod falls at His reddish feet.

[Song Two]

jaya godruma pati gorā
nitāi-jīvana, advaitera dhana,
vṛndāvana-bhāva-vibhorā

gadādhara-prāṇa, śrīvāsa-śaraṇa,
kṛṣṇa-bhakta-mānasa-chorā [1]

Glory to Gorā, the master of Godrum! He is Nitāi's life and Advaita's treasure. He is immersed in the divine mood of Vṛndāvan. He is the life and soul of Gadādhara and the shelter of Śrīvās. He steals the minds of Kṛṣṇa's devotees.

[Song Three]

kali-yuga-pāvana viśvambhara
gauḍa-chitta-gaṇa-śāsa-dhara
kīrtana-vidhātā, para-prema-dātā,
śachī-suta puraṭa-sundara [1]

He is the rescuer in the Age of Kali, the protector of the universe. He is the Moon shining brightly in the sky of Bengal's heart. He is the inaugurator of *kīrtan* and the bestower of transcendental divine love for the Lord. He is the beautiful golden son of Mother Śachī.

[Song Four]

kṛṣṇa-chaitanya advaita prabhu nityānanda
gadādhara śrīnivāsa murāri mukunda
svarūpa-rūpa-sanātana-purī rāmānanda [1]

[All glory to] Śrī Kṛṣṇa Chaitanya, Advaita, Nityānanda Prabhu, Gadādhara, Śrīvās, Murāri, Mukunda, Svarūp, Rūpa, Sanātan, Mādhavendra Purī, Rāmānanda Rāy.

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Śrīman Nabadwīp Dhām Vandanā

(By Śrīla Bhaktivinod Ṭhākura)

śrutich chhāndogyākhyā vadati paramaṁ brahma-purakaṁ
smṛtir vaikuṇṭhākhyā vadati kila yaṁ viṣṇu-sadanam
sitadvīpaṁ chānye virala-rasiko yaṁ vraja-vanaṁ
navadvīpaṁ vande tam iha paramānanda-nilayam [1]

The Chhāndogya *śruti* call it ‘the city of the Supreme Absolute’; the *smṛti* call it ‘Vaikuṇṭha’, the abode of Lord Viṣṇu; others know it as ‘White Island’; and rare relishers of transcendental ecstasy call it ‘Vraja forest’. I bow down to this Nabadwīp, an abode of the greatest joy.

yad ekāṁśe brahmā nija-kucharitāt moha-janitāt
kṛpā-sindhuṁ gaurāṁ satata-manu-taptaḥ samabhajat
prabhuḥ tasmai gūḍhāṁ nija-hṛdaya-vāñchhāṁ samavadat
navadvīpaṁ vande tam iha paramānanda-nilayam [2]

In one of its regions, feeling guilty for having behaved bad out of illusion, Brahmā always worships Gaura, an ocean of mercy. The Lord then fulfilled the secret desire of Brahmā’s heart. I bow down to this Nabadwīp, an abode of greatest joy.

yad ekāṁśe gaurī giri-vara-sutā viśva-janānī
śachī-sūnor dṛṣṭvā bhajana-viṣayaṁ rūpam atulam
svasīmanthe prādāt prabhu-charaṇa-reṇuṁ bhagavatī
navadvīpaṁ vande tam iha paramānanda-nilayam [3]

In one of its regions, Bhagavatī, the golden daughter of the Himalayas and the mother of the universe, beheld the unparalleled beauty of the object of her worship, the son of Śachī Devī. She then placed the dust from the Lord’s feet upon her hair parting. I bow down to this Nabadwīp, an abode of greatest joy.

yad ekāṁśe vajrī nija-kumati-taptaḥ sva-surabhiṁ
samāśritya premṇā druma-tala-samīpe hari-padam
bhajan sāksād gaurād varam ati-śubhaṁ prāpa vibudho
navadvīpaṁ vande tam iha paramānanda-nilayam [4]

In one of its regions, atoning for his impudence, the thunderbolt wielder Lord Indra took shelter of his cow Surabhi and lovingly worshipped the Lord's holy feet beneath a banyan tree, attaining a very auspicious boon from Śrī Gaura Himself. I bow down to this Nabadwīp, an abode of greatest joy.

yad ekāṁśe sapta-ṛṣi-gaṇa-bhajanākṛṣṭa-hṛdayaḥ
aho! gaurah sārddha-prahara-samaye prādurabhavat
varam tebhyaḥ prādāch charama-samaye yadd-hita-karam
navadvīpaṁ vande tam iha paramānanda-nilayam [5]

In one of its regions, attracted by their service, Śrī Gaura appeared in front of the seven sages one noon. Lo! He bestowed His benediction upon them at the best time, ensuring their welfare. I bow down to this Nabadwīp, an abode of greatest joy.

yad ekāṁśe kaśchid dvija-kula-patiḥ puṣkara-matiḥ
sva-vārddhakyāt tīrtha-bhramaṇa-viṣaye śakti-rahitaḥ
dadarśāgre tīrthaṁ parama-śubhadaṁ puṣkaram api
navadvīpaṁ vande tam iha paramānanda-nilayam [6]

In one of its regions, an exalted *brāhmaṇ*, who was devoted to the holy place Puṣkara but in his old age did not have the strength to travel there, saw the supremely auspicious Puṣkara before him. I bow down to this Nabadwīp, an abode of greatest joy.

yad ekāṁśe kolākṛti-dhṛg ati-chitraṁ makhapatiṁ
sva-bhaktāya prītyā ratim ati-viśuddhāṁ tri-bhuvane
dadau śrī-gaurāṅge sva-bhajana-balākṛṣṭa-hṛdayo
navadvīpaṁ vande tam iha paramānanda-nilayam [7]

In one of its regions, assuming a dazzling form of a boar, Lord Viṣṇu was touched by His devotee's loving attachment, the purest in the three worlds, and made him deeply attached to that which Śrī Gaurāṅga Mahāprabhu came to worship and relish. I bow down to this Nabadwīp, an abode of greatest joy.

yad ekāṁśe kuñje nija-bala-vṛto 'yaṁ ṛtu-patiḥ
naṭantaṁ chaitanyaṁ svagaṇa-pariyuktaṁ samabhajat

**latā-gulmākīrṇe phala-kusuma-bhāra-praṇamite
navadvīpaṁ vande tam iha paramānanda-nīlayam [8]**

In one of its regions, checking his power, Spring (the King of Seasons) personally worshipped Śrī Chaitanya when He danced with His associates in the forest amidst creepers and shrubs, whose fruits and flowers weighed them down in an obeisance to Him. I bow down to this Nabadwīp, an abode of greatest joy.

**yad ekāṁśe jahnur bhajana-samaye śubhra-salilāṁ
samāyātāṁ dr̥ṣṭvā pratikūla-taraṅgāṁ samapivat
amuñchat tāṁ bhaktyā punar api munir jahnu-tanayāṁ
navadvīpaṁ vande tam iha paramānanda-nīlayam [9]**

In one of its regions, seeing the glistening waters of the Ganges approach at the time of his worship, Jahnu Muni drank her disrupting waves but later released her (thus, she became known as Jahnu Muni's daughter) being moved by [King Bhagīrath's] devotion. I bow down to this Nabadwīp, an abode of greatest joy.

**yad ekāṁśe rāmo daśaratha-suto lakṣmaṇa-yutaḥ
purā sītā-sārdhāṁ katipaya-dinaṁ gāṅga-puline
avātsītretāyāṁ muni-nikaro modadruma-tale
navadvīpaṁ vande tam iha paramānanda-nīlayam [10]**

In one of its regions, a long time ago in Tretā-yuga, Lord Rāma (the son of Daśarath), together with Lakṣmaṇ and Sītā Devī, lived for a few days among sages beneath a banyan tree on the bank of the Ganges. I bow down to this Nabadwīp, an abode of greatest joy.

**yad ekāṁśe nārāyaṇam api paraṁ nārada-munir
dadarśayaṁ sākṣāt sakala-bhajanīyaṁ sura-varam
apaśyat taṁ paśchāt parama-puruṣaṁ gaura-vapuṣaṁ
navadvīpaṁ vande tam iha paramānanda-nīlayam [11]**

In one of its regions, the great sage Nārada beheld Lord Nārāyaṇ Himself, the greatest of Gods, who is worshipped by everybody. After that, he saw the Supreme Personality of Godhead in His golden form. I bow down to this Nabadwīp, an abode of greatest joy.

yad ekāṁśe pārtho drupada-tanayā-sevita-padaḥ
avātsīt sa-bhrātaḥ katipaya-dinaṁ gaura-kṛpayā
mahāraṇye puṇye muni-nikara-sevye hari-sakhaḥ
navadvīpaṁ vande tam iha paramānanda-nilayam [12]

In one of its regions, by the mercy of Lord Gaurāṅga, the Lord's friend Arjuna, along with his worshipping spouse Draupadī and his brothers, spent a few days in a large, auspicious forest, serving the holy sages residing there. I bow down to this Nabadwīp, an abode of greatest joy.

yad ekāṁśe rudraḥ sva-gaṇa-sahitaḥ prema-galitaḥ
naṭan mandaṁ mandaṁ kara-ḍamaru-vādyā-pramuditaḥ
aho gāyatyuchchaiḥ satatam api viśvambharam asau
navadvīpaṁ vande tam iha paramānanda-nilayam [13]

In one of its regions, Lord Rudra, overcome with divine love, dances sweetly with his associates, delighted by the sounds of hand-held *ḍamaru* drums. Lo! He always loudly sings about Viśvambhar like this! I bow down to this Nabadwīp, an abode of greatest joy.

yathā sthāne sthāne jala-parivṛtās tīrtha-nikarāḥ
virājante śāśvat sakala-muni-sevyā hy agha-harāḥ
tathā devāḥ sarve girīśa-parameṣṭhi-prabhṛtayo
navadvīpaṁ vande tam iha paramānanda-nilayam [14]

An abundance of holy places, surrounded by water, shine eternally throughout this land. Attended by Śiva, Brahmā, and all the other gods, these places destroy all sins and are worshipping to all the sages. I bow down to this Nabadwīp, an abode of greatest joy.

yathā prauḍhā māyā sva-pati-sahitā vaiṣṇava-ripūn
jaḍānandaṁ datvā hari-niyama-kartrī chhalayati
mr̥ṣā-śāstrāchāir mada-vichalitān mohayati cha
navadvīpaṁ vande tam iha paramānanda-nilayam [15]

Here, Prauḍhā Māyā, the Lord's warden, and her husband deceive Vaiṣṇavs' enemies by giving them material happiness and bewilder the zealous deviants who pretend to be following scriptural instructions. I bow down to this Nabadwīp, an abode of greatest joy.

yathā vaiṣā kālī danuja-dalanī śambhu-ramaṇī
harer bhaktān snehāt kapaṭa-rahitā pālayati cha
parānandaṁ gauraṁ bhajati niyataṁ prema-galitā
navadvīpaṁ vande tam iha paramānanda-nilayam [16]

Here, Kālī, the wife of Śambhu and the fearsome destroyer of demons, sincerely and lovingly protects the Lord's devotees. Lost in divine love, she eternally worships Gaura with great joy. I bow down to this Nabadwīp, an abode of greatest joy.

yathā vāṇī sākṣāt prabhu-charaṇa-sevāśaya-ratā
dvijātibhyo vidyāṁ nikhila-naya-śāstrādi-viṣayām
dadāty eṣā nityaṁ vibudha-taṭīnī-tīra-viṣaye
navadvīpaṁ vande tam iha paramānanda-nilayam [17]

Here, Saraswatī, the goddess of speech, who is devoted to the service of the Lord's holy feet, gives *brāhmaṇs* knowledge of all scriptures on social, political and other material subjects. She eternally resides on the bank of the Ganges, the river of gods. I bow down to this Nabadwīp, an abode of greatest joy.

hariḥ śrīmad-rādhā-dyuti-kavalitaḥ pāṣada-vṛtaḥ
śachī-garbhodbhūtaḥ kali-kaluṣa-nāśodyata-manā
yathā nāmaṇḥ saṅkīrtanam ati-pavitraṁ samakarot
navadvīpaṁ vande tam iha paramānanda-nilayam [18]

Taking Śrī Rādhā's lustre and surrounding Himself with His associates, the Lord arose from Śrī Śachī Devī's womb to destroy the contamination of Kali. Here, He engaged in the purest congregational chanting of the Holy Names of the Lord. I bow down to this Nabadwīp, an abode of greatest joy.

aho bhaktāḥ kechit parama-ramaṇīye jana-pade
naṭantaṁ gaurāṅgaṁ nija-jana-balākā-parivṛtam
yathā paśyanty addhā hari-bhajana-siddhau sva-nayanair
navadvīpaṁ vande tam iha paramānanda-nilayam [19]

Lo! Attaining perfection in their worship of the Lord, devotees verily behold here with their own eyes Śrī Gaurāṅga dancing together with His

associates and their beloved wives in this supremely charming city. I bow down to this Nabadwīp, an abode of greatest joy.

navadvīpe yo vai kṛta-nivasatir dvidha-rahitaḥ
idaṁ stotraṁ bhaktyā paṭhati hari-pūjādi-samaye
chid-ānande sākṣāt praṇaya-sukha-bhāvaṁ bhagavati
śachī-sūnau kṛṣṇe parama-ramaṇīyaṁ sa labhate [20]

Those who truly take up residence in Nabadwīp without duplicity and recite this prayer with devotion at the time of offering worship and other services to the Lord attain transcendental joy and happy, loving service to the Supreme Lord – Gaurāṅga Mahāprabhu, the son of Śachī Devī, who is none other than extremely charming Lord Śrī Kṛṣṇa.

Śrī Śrī Godruma-chandra Bhajana Upadeśa (Instruction on How to Worship Śrī Godrum)

(By Śrīla Bhaktivinod Ṭhākura)

yadi te hari-pāda-saroja-sudhā-
rasa-pāna-paramaṁ hṛdayaṁ satatam
parihṛtya gṛhaṁ kali-bhāva-mayaṁ
bhaja godruma-kānana-kuñja-vidhum [1]

If you are always in your heart attached to drinking the pure nectar coming from the Lord's lotus feet, then keep away from family life and the illusions of this degraded age and worship the Moon of Godrum forests and groves!

dhana yauvana-jīvana-rājya-sukhaṁ
nahi nityam anukṣaṇa-nāśa-param
tyaja grāmya-kathā-sakalaṁ viphalam
bhaja godruma-kānana-kuñja-vidhum [2]

Wealth and all the happiness that comes from youth and kingdom are not eternal – they always perish. Give up all useless mundane talks and worship the Moon of Godrum forests and groves!

ramaṇī-jana-saṅga-sukhañ cha sakhe
charama bhayadaṁ puruṣārtha-haram
hari-nāma-sudhā-rasa-matta-matir
bhaja godruma-kānana-kuñja-vidhum [3]

The pleasure of associating with beautiful women and the company of friends are extremely dangerous because they rob you of the highest aim in human life. Become madly attached to the pure nectar of the Holy Name and worship the Moon of Godrum forests and groves!

jaḍa-kāvya-raso na hi kāvya-rasaḥ
kali-pāvana-gaura-raso hi rasaḥ
alam any-kathādy-anuśilanayā
bhaja godruma-kānana-kuñja-vidhum [4]

The sweetness of material poetry is not what the sweetness of poetry actually is. The real sweetness is in the sweetness of Gaura-hari, the rescuer of fallen souls in the Age of Kali. Enough of pursuing all these other things! Worship the Moon of Godrum forests and groves!

vṛṣabhānu-sutānvita-vāma-tanuṁ
yamunā-taṭa-nāgara-nanda-sutam
muralī-kala gīta-vinoda-param
bhaja godruma-kānana-kuñja-vidhum [5]

With Śrī Vṛṣabhānu's Daughter on His left side, the Son of Nanda Mahārāj enjoys the company of girls on the banks of the Yamunā. His flute's sweet melody brings everyone great delight. Worship the Moon of Godrum forests and groves!

hari-kīrtana-madhya-gataṁ sva-janaiḥ
pariveṣṭita-jāmbunadābha-hariṁ
nija-gauḍa-janaika-kṛpā-jaladhiṁ
bhaja godruma-kānana-kuñja-vidhum [6]

This Lord has now assumed a golden form and has come to chant His own glories together with His associates. He Himself, His abode and His associates are oceans of mercy. Worship the Moon of Godrum forests and groves!

**giriṛāja-sutā-parivīta-gṛhaṁ
nava-khaṇḍa-patiṁ yati-chitta-haraṁ
sura-saṅgha-nutaṁ priyayā sahitaṁ
bhaja godruma-kānana-kuñja-vidhum [7]**

His house is surrounded by the Ganges (the daughter of the great Himalayas). The master of nine lands, He steals the hearts of even renounced ascetics. With His beloved wife at His side, He is extolled at the assembly of gods. Worship the Moon of Godrum forests and groves!

**kali-kukkura-mudgara-bhāva-dharaṁ
hari-nāma-mahauṣadha-dāna-param
patitārtta-dayādra-sumūrti-dharaṁ
bhaja godruma-kānana-kuñja-vidhum [8]**

Charging at the dog Kali with a mallet in His hands and anxious to grant everyone the highest medicine (the Holy Name of the Lord), He is a holy embodiment of compassion to all the distressed and fallen souls. Worship the Moon of Godrum forests and groves!

**ripu-bāndhava-bheda-vihīna-dayā
yad abhikṣnam udeti mukhābja-tatau
tam akṛṣṇam iha vraja-rāja-sutaṁ
bhaja godruma-kānana-kuñja-vidhum [9]**

His holy lotus face always exudes mercy to everyone without discriminating whether one is an enemy or a friend. He appears assuming a golden form, but He is Lord Kṛṣṇa, the Son of King of Vraja. Worship the Moon of Godrum forests and groves!

**iha chopaniṣat-parigīta-vibhu-
dvija-rāja-sutaḥ puraṭābha-hariḥ
nija-dhāmaṇi khelati bandhu-yuto
bhaja godruma-kānana-kuñja-vidhum [10]**

The glories of this Supreme Lord are extolled in Upaniṣads. He is the Golden Lord, the Son of King of *brāhmaṇs*, and He sports in His abode together with His friends. Worship the Moon of Godrum forests and groves!

avatāra-varaṁ paripūrṇa-kalaṁ
para-tattvam ihātma-vilāsa-mayam
vraja-dhāma-rasāmbudhi-gupta-rasaṁ
bhaja godruma-kānana-kuñja-vidhum [11]

He is the highest and absolutely complete incarnation of the Lord; He is the highest truth; and He manifests His internal playful pastimes in this world. He is the hidden sweetness of the ocean of nectar flowing in Śrī Vraja Dhām. Worship the Moon of Godrum forests and groves!

śruti-varṇa-dhanādi na yasya kṛpā-
janane balavad-bhajanena binā
tam ahaituka-bhāva-pathā hi sakhe
bhaja godruma-kānana-kuñja-vidhum [12]

My friend, no scripture, caste, wealth or anything else can produce mercy unless you strenuously practise spiritual life and serve the Lord, and the way to do it is through causeless, unconditional devotion. Worship the Moon of Godrum forests and groves!

api nakra-gatau hrada-madhya-gataṁ
kam amochayad-ārtta-janaṁ tam ajam
avichintya-balaṁ śiva-kalpa-taruṁ
bhaja godruma-kānana-kuñja-vidhum [13]

One time, He delivered an afflicted soul living in a pond in the form of a crocodile. Eternal and inconceivably powerful, He is a blissful wish-fulfilling tree. Worship the Moon of Godrum forests and groves!

surabhīndra-tapaḥ parituṣṭa-manā
vara-varṇa-dharo harir āvirabhūt
tam ajasra-sukhaṁ muni-dhairya-haraṁ
bhaja godruma-kānana-kuñja-vidhum [14]

Satisfying the hearts of the heavenly cow Surabhī and King Indra when they performed their austerities, He appeared before them in His magnificent form. An abode of perpetual happiness, He makes even great sages lose their composure. Worship the Moon of Godrum forests and groves!

abhilāṣa-chayaṁ tad abheda-dhiyāṁ
aśubhañ cha śubhaṁ tyaja sarvam idam
anukūla-tayā priya-sevanayā
bhaja godruma-kānana-kuñja-vidhum [15]

Whatever desires you may have, regardless of whether they are auspicious or inauspicious, leave them all and embrace only what is favourable to your cherished service. Worship the Moon of Godrum forests and groves!

hari-sevaka-sevana-dharma-paro
hari-nāma-rasāmṛta-pāna-rataḥ
nati-dainya dayāpara-māna-yuto
bhaja godruma-kānana-kuñja-vidhum [16]

Become devoted to serving the servants of the Lord and attached to drinking the sweet nectar of the Lord's Holy Names. Be submissive, humble and soft-hearted. Worship the Moon of Godrum forests and groves!

vada yādava mādhaba kṛṣṇa hare
vada rāma janārdana keśava he
vṛṣabhānu-sutā-priyanātha sadā
bhaja godruma-kānana-kuñja-vidhum [17]

Always chant, 'Yādav! Mādhav! Kṛṣṇa! Hare! Rāma! Janārdan! Keśav! O Beloved Master of Vṛṣabhānu's Daughter!' Worship the Moon of Godrum forests and groves!

vada yāmuna-tīra-vanādri-pate
vada gokula-kānana-puñja-rave
vada rāsa-rasāyana-gaura-hare
bhaja godruma-kānana-kuñja-vidhum [18]

Chant, 'O Master of the forests, hills and banks of the Yamunā!' Chant, 'O Sun of Gokula forests!' Chant, 'O Relisher of the Rāsa Dance! O Gaura-hari!' Worship the Moon of Godrum forests and groves!

chala gaura-vanaṁ nava-khaṇḍa-mayaṁ
paṭha gaura-hareś charitāni mudā

luṭha gaura-padāṅkita-gāṅga-taṭaṁ
bhaja godruma-kānana-kuñja-vidhum [19]

Come to the nine islands of Gauravan! Sing about the qualities and pastimes of Śrī Gaura-hari and happily roll on the banks of the Ganges, which bear the holy footprints of Gaurāṅga Mahāprabhu! Worship the Moon of Godrum forests and groves!

smara gaura-gadādhara-keli-kalāṁ
bhava gaura-gadādhara-pakṣa-charaḥ
śṛṇu-gaura-gadādhara-chāru-kathāṁ
bhaja godruma-kānana-kuñja-vidhum [20]

Remember the playful pastimes of Gaura-Gadādhara! Think about Gaura-Gadādhara walking side by side! Hear the beautiful narratives about Gaura-Gadādhara! Worship the Moon of Godrum forests and groves!



Śrī Śrī Śikṣāṣṭakam

{ VERSE ONE }

cheto-darpaṇa-mārjanaṁ bhava-mahādāvāgni-nirvāpaṇaṁ
śreyaḥ-kairava-chandrikā-vitarāṇaṁ vidyā-vadhū-jīvanam
ānandāmbudhi-varḍhanaṁ prati-padaṁ pūrṇāmṛtāsvādanaṁ
sarvātma-snapanaṁ paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam

Śrī Kṛṣṇa-saṅkīrtan cleanses the mirror of the consciousness and extinguishes the forest fire of material existence; it is a white-lotus moon emanating rays of mercy and preparing one for the life in paramour love for the Lord; it expands the ocean of ecstasy, allows to taste the highest nectar at every moment and purifies the entire self. May this Śrī Kṛṣṇa-saṅkīrtan be supremely victorious!

pīta-varaṇa kali-pāvana gorā
gāoyai aichhana bhāva-vibhorā [1]

Overwhelmed with divine love, Golden Gorā, the saviour of the Age of Kali, sings as follows.

chitta-darpaṇa-parimāṛjana-kārī
kṛṣṇa-kīrtana jaya chitta-bihārī [2]

All glory to *Kṛṣṇa-kīrtan* that cleanses the mirror of the heart and sports in the heart!

helā-bhava-dāva-nirvāpaṇa-vṛtti
kṛṣṇa-kīrtana jaya kleśa-nivṛtti [3]

All glory to *Kṛṣṇa-kīrtan*, the remover of all miseries and extinguisher of the forest fire of material existence and contempt!

śreyah-kumuda-vidhu-jyotsnā-prakāśa
kṛṣṇa-kīrtana jaya bhakti-vilāsa [4]

All glory to *Kṛṣṇa-kīrtan*, the joy of devotion and the shining light of the white-lotus moon of benediction!

viśuddha-vidyā-vadhū-jīvana rūpa
kṛṣṇa-kīrtana jaya siddha-svarūpa [5]

All glory to *Kṛṣṇa-kīrtan*, the embodiment of the ultimate perfection: a wedded life in the shelter of transcendental knowledge (about paramour relationship with the Lord).

ānanda-payo-nidhi-vardhana-kīrti
kṛṣṇa-kīrtana jaya plāvana-mūrti [6]

All glory to *Kṛṣṇa-kīrtan*, the embodiment of flood, renowned for swelling the ocean of happiness.

pade pade pīyūṣa-svāda-pradātā
kṛṣṇa-kīrtana jaya prema-vidhātā [7]

All glory to *Kṛṣṇa-kīrtan*, the supreme giver of divine love, that produces nectarean taste at every step!

**bhakativinoda svātma-snapana vidhāna
kṛṣṇa-kīrtana jaya prema nidāna [8]**

All glory to *Kṛṣṇa-kīrtan*, the ultimate origin of divine love,
the sanctifier of Bhaktivinod's soul.

{ VERSE TWO }

**nāmnām akāri bahudhā nija-sarva-śaktis
tatrārpitā niyamitaḥ smaraṇe na kālaḥ
etādṛśī tava kṛpā bhagavan! mamāpi
durdaivam iḍṛśam ihājani nānurāgaḥ**

*O Lord, You have manifested Your many Names, vesting all
Your power into Them, and made no rules regarding the time for
remembering Them. Such is Your great mercy. My misfortune, however,
is such that even knowing about it, I still have no attachment to Your
Holy Names.*

**tuh̥ dayā-sāgara tārāyite prāṇī
nāma aneka tuyā śikhāoli āni [1]**

You are an ocean of mercy. To deliver all living entities, You have
brought Your many Names to this world and taught everyone to chant
Them.

**sakala śakati dei nāme tohārā
grahaṇe rākhali nāhi kāla-vichārā [2]**

You have vested all Your power in Your Names, and You have not
made any rules regarding the time for chanting Them.

**śrī-nāma-chintāmaṇi tohāri samānā
viśve bilāoli karuṇā-nidānā [3]**

The holy wish-fulfilling Name is non-different from You, and You
mercifully distributed it in this world.

**tuyā dayā aichhana parama udārā
atīśaya manda, nātha! bhāga hāmārā [4]**

O Lord! Such is Your highly liberal mercy, but my fortune is extremely bad.

**nāhi janamala nāme anurāga mora
bhaktivinoda-chitta duḥkhe vibhora [5]**

I do not have any loving attachment to Your Names! Bhaktivinod's heart sinks with sorrow.

{ VERSE THREE }

**tṛṇād api sunīchena taror iva sahiṣṇunā
amāninā mānadena kīrtanīyaḥ sadā hariḥ**

Those who are humbler than a blade of grass, more tolerant than a tree, who give honour to others without desiring any honour for themselves can always chant the Holy Name of Kṛṣṇa.

**śrī-kṛṣṇa-kīrtane yadi mānasa tohāra
parama yatane tāhi labha adhikāra [1]**

If you are determined to chant the Name of Kṛṣṇa, then strive as hard as you can to attain the qualification for that.

**tṛṇādhika hīna dīna akiñchana chhāra
āpane mānabi sadā chhāḍi' ahañkāra [2]**

You must always leave ego and consider yourself to be more lowly than a blade of grass, poor, destitute and wretched.

**vṛkṣa-sama kṣamā-guṇa karabi sādhana
pratihimsā tyaji' anye karabi pālana [3]**

You must practise tolerance like that of a tree and nurture others giving up vengeance.

**jīvana-nirvāhe āne udvega nā dibe
para-upakāre nija sukha pāsaribe [4]**

You must live without causing anxiety to others and do good unto others forsaking your own happiness.

**haileo sarva-guṇe guṇī mahāśaya
pratiṣṭhāśā chhāḍī' kara amānī hṛdaya [5]**

Even if you become a great soul, enriched with all qualities, make your heart humble giving up desire for prestige.

**kṛṣṇa-adhiṣṭhāna sarva-jīve jānī' sadā
karabi samāna sabe ādare sarvadā [6]**

Knowing that Kṛṣṇa is always present within all living entities, always treat everyone with affection.

**dainya, dayā, anye māna, pratiṣṭhā varjana
chāri-guṇe guṇī hai' karaha kīrtana [7]**

Humility, compassion, honouring others and giving up your own prestige – become enriched with these four qualities and chant the Lord's Holy Name and glories.

**bhaktivinoda kāḍī' bale prabhu pāya
hena adhikāra kabe dibe he āmāya [8]**

Crying at the feet of the Lord, Bhaktivinod says, 'When will You give me this qualification?'

{ VERSE FOUR }

**na dhanam na janam na sundarīm
kavitām vā jagadīśa kāmaye
mama janmani janmanīśvare
bhavatād bhaktir ahaitukī tvayi**

O Lord! I do not wish for any wealth, companions or beautiful poetry. I only wish to have causeless devotion to You life after life.

**prabhu! tava pada-yuge mora nivedana
nāhi māgi deha-sukha, vidyā, dhana, jana [11]**

O Lord! I am submitting this appeal at Your feet: I do not pray for any bodily pleasures, knowledge, wealth or companions.

**nāhi māgi svarga, āra mokṣa nāhi māgi
nā kari prārthanā kona vibhūtira lāgi' [2]**

I do not pray for heaven or liberation, neither do I pray for any
godly opulence or powers.

**nija karma-guṇa-doṣe ye ye janma pāi
janme janme yena tava nāma guṇa gāi [3]**

Whatever birth I get as the result of my actions and good or bad
qualities, may I life after life sing Your Names and glories.

**ei-mātra āśā mama tomāra charaṇe
ahaitukī-bhakti hṛde jāge anukṣaṇe [4]**

This is my only aspiration and prayer at Your holy feet: may
causeless devotion to You awaken in my heart at every moment.

**viṣaye ye prīti ebe āchhaye āmāra
sei mata prīti hauk' charaṇe tomāra [5]**

May I have the same kind of love for Your holy feet as I now have for
this material world.

**vipade sampade tāhā thākuk sama-bhāve
dine dine vṛddhi hauk' nāmera prabhāve [6]**

May that love remain unswerving in bad times and good times and
increase day by day, by the influence of Your Names.

**paśu-pakṣī haye thāki svarge vā niraye
tava bhakti rahu bhaktivinoda-hṛdaye [7]**

Even if I am born as a beast or a bird, in heaven or hell, may
devotion to You remain in the Bhaktivinod's heart.

{ VERSE FIVE }

**ayi nanda-tanuja! kiṅkaram
patitaṁ mām viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-
sthita-dhūlī-sadṛśaṁ vichintaya**

O Son of Nanda! Although I am Your servant, I have fallen into this deadly ocean of material existence. Please consider Me a particle of dust at Your lotus feet.

anādi karama-phale, paḍi' bhavārṇava-jale,
taribāre nā dekhi upāya
e-viṣaya halāhale, divā-niśi hiyā jvale,
mana kabhu sukha nāhi pāya [1]

I fell into the ocean of material existence as the result of my own actions and have lived in it since time immemorial. I do not see how to get out of it. The deadly poison of this material world is tormenting my heart day and night; nothing makes my mind happy.

āśā-pāśa śata śata, kleśa deya avirata,
pravṛtti-ūrmira tāhe khelā
kāma-krodha-ādi chhaya, bāṭapāḍe deya bhaya,
avasāna haila āsi' belā [2]

I am constantly surrounded by pain and misery on all sides, by waves of impulsive desires playing in it. I am harassed by the six highway robbers (lust, anger, etc.). And now my time has come to an end.

jñāna-karma ṭhaga dui, more pratāriyā lai',
avaśeṣe phele sindhu jale
e hena samaye bandhu, tumi kṛṣṇa kṛpā-sindhu,
kṛpā kari' tola more bale [3]

Material life and knowledge, these two thugs, took advantage of me, and I ended up getting thrown out into this ocean. It was at this time that You, my friend Kṛṣṇa, an ocean of mercy, took pity on me and quickly pulled me out.

patita kiṅkare dhari', pāda-padma-dhūli kari',
deha bhaktivinode āśraya
āmi tava nitya-dāsa, bhuliyā māyāra pāśa,
baddha ha'ye āchhi, dayā-maya [4]

Please shelter Bhaktivinod – grasp this fallen servant and make him a particle of dust at Your feet. My Gracious Lord, forgetting that I am Your eternal servant, I have become caught in Māyā's noose!

{ VERSE SIX }

nayanam galad-aśru-dhārayā
vadanam gadgada-ruddhayā girā
pulkair nichitam vapuḥ kadā
tava nāma-grahaṇe bhaviṣyati

When will currents of tears stream from My eyes, My voice stutter and choke, and the hair on My body stand on end as I take Your Name?

aparādha-phale mama, chitta-bhela vajra-sama,
tuyā nāme nā labhe vikāra
hatāśa haiyā, hari, tava nāma uchcha kari,
baḍa duḥkhe ḍāki bāra-bāra [1]

As the result of my offences, my heart has become as hard as a thunderbolt, and I do not feel any spiritual transformation when chanting Your Names. Frustrated, I am very sadly calling out to You, taking Your Name again and again.

dīna-dayāmaya karuṇā-nidāna!
bhāva-bindu dei' rākhaha parāṇa [2]

O ocean of mercy, compassionate to the poor! Please save my life by giving me a drop of divine love!

kabe tuyā nāma uchchāraṇe mora
nayane jharaba dara-dara lora [3]

When will streams of tears fall from my eyes when I am chanting Your Name?

gadgada-svara kaṇṭhe upajaba
mukhe bola ādha ādha bāhiraba [4]

When will my throat be able to produce only some stuttering?
When will only parts of words be able to come out of my mouth?

**pulake bharaba śarīra hāmāra
sveda-kampa-stambha ha'be bāra bāra [5]**

When will the hair on my body stand on end? When will I again and
again perspire, tremble and fall into a stupor?

**vivarṇa śarīre hārāobū jñāna
nāma-samāśraye dharabū parāṇa [6]**

When will I swoon, my body turning pale? When will I be able to
keep my life only in the shelter of Your Name?

**milaba hāmāra kiye aichhe dina
ro-oye bhaktivinoda mati-hīna [7]**

Will I get to see this day? Bhaktivinod is as foolish as before...

{ VERSE SEVEN }

**yugāyitaṁ nimeṣeṇa chakṣuṣā prāvṛṣāyitaṁ
śūnyāyitaṁ jagat sarvaṁ govinda-viraheṇa me**

*In separation from Govinda, a mere moment feels like millions of
years, My eyes are like monsoon clouds shedding incessant rain, and
the whole world feels void.*

**gāite gāite nāma ki daśā haila
'kṛṣṇa-nitya-dāsa muñi' hṛdaye sphurila [1]**

Chanting and chanting the Holy Name, what has happened to me?
This feeling suddenly arose in my heart that 'I am an eternal servant of
Kṛṣṇa.'

**jānilāma, māyā-pāśe e jaḍa-jagate
govinda-virahe duḥkha pāi nānā-mate [2]**

I realised that I was bound by Māyā's ropes in this material world
and was suffering from all kinds of miseries because of my separation
from Govinda.

āra ye saṁsāra mora nāhi lāge bhāla
kāhā yāi' kṛṣṇa heri,—e chintā viśāla [3]

I do not like this material world anymore! 'Where am I to go to see Kṛṣṇa?' – this is what I am deeply concerned about.

kāдите kāдите mora ākhi bariṣaya
barṣā-dhārā hena chakṣe haila udaya [4]

As I cry and cry, my eyes pour showers of tears. It is as if streams of monsoon rain flood my eyes.

nimeṣa haila mora śata-yuga-sama
govinda-viraha āra sahite akṣama [5]

A moment has become for me like hundreds of millions of years. I cannot bear this separation from Govinda any longer.

śūnya dharā-tala, chaudi ke dekhiye,
parāṇa udāsa haya
ki kari, ki kari, sthira nāhi haya,
jīvana nāhika raya [6]

When I glance all around me, I feel the world is empty – my heart has become indifferent to everything. What am I to do? What am I to do? I cannot calm down. My life is leaving me...

vraja-bāsi-gaṇa, mora prāṇa rākha,
dekhāo śrī-rādhā-nāthe
bhaktivinoda, minati māniyā,
lao he tāhāre sāthe [7]

O residents of Vraja! Please save my life: show me the Lord of Śrī Rādhā! Satisfying this humble plea of Bhaktivinod, please take him along with you.

(2)

śrī-kṛṣṇa-viraha āra sahite nā pāri
parāṇa chhāḍite āra dina dui chāri [1]

I cannot tolerate this separation from Śrī Kṛṣṇa anymore. A few more days and I will give up my life.

gāite 'govinda'-nāma, upajila bhāva-grāma,
dekhilāma yamunāra kūle
vṛṣabhānu-sutā-saṅge, śyāma naṭa-bara raṅge,
vāśarī bājāya nīpa-mūle [2]

As I chanted Govinda's Name, I saw a whole world of divine love spring in front of me on the bank of the Yamunā. Playing His flute beneath a *kadamba* tree, Śyāma, the best of dancers, is enjoying in the company of Vṛṣabhānu's daughter.

dekhiyā yugala-dhana, asthira haila mana,
jñana-hārā hailū takhana
kata-kṣaṇe nāhi jāni, jñāna-lābha haila māni,
āra nāhi bhela daraśana [3]

Seeing the treasure of the Divine Couple, my mind became perturbed and I fainted. I do not know how much time had passed, but when I came round, this vision was no longer there.

sakhi go, kemate dhariba parāṇa
nimeṣa haila yugera samāna [4]

My friend! How will I continue my life? A moment seems like millions of years!

śrāvaṇera dhārā, ākhi bariṣaya,
śūnya bhela dharā-tala
govinda-virahe, prāṇa nāhi rahe,
kemanē vāchiba bala [5]

The tears flowing from my eyes are like monsoon torrents. The whole world has become void. In separation from Govinda, I can no longer stay alive. Tell me, how will I survive this?

bhaktivinoda, asthira haiyā,
punaḥ nāmāśraya kari'
ḍāke, rādhā-nātha, diyā daraśana,
prāṇa rākha, nahe mari [6]

Feeling perturbed, Bhaktivinod takes shelter of the Holy Name again and calls out, 'O Lord of Śrī Rādhā (Rādhānāth)! Please let me see You again! Save me, do not let me die.'

{ VERSE EIGHT }

āśliṣya vā pādaratām pinaṣṭu mām
adarśanān marmma-hatām karotu vā
yathā tathā vā vidadhātu lampaṭo
mat-prāṇa-nāthas tu sa eva nāparaḥ

After first embracing this maidservant of His holy feet tightly, Kṛṣṇa can then crush Me. He can devastate Me by vanishing from My sight. He is a debauchee, but however He deals with Me, He will always be the Lord of My heart.

(1)

bandhu-gaṇa! śunaha vachana mora
bhāvete vibhora, thākiye yakhana,
dekhā deya chitta-chora [1]

My friends! Listen to what I have to say. When I constantly felt overwhelmed by devotional love, I got to finally see Kṛṣṇa, the thief of my heart.

vichakṣaṇa kari', dekhite chāhile,
haya ākhi-agochara
punaḥ nāhi dekhi', kādaye parāṇa,
duḥkhera nā thāke ora [2]

But when I discreetly looked to see Him again, He suddenly disappeared from my sight. Not being able to see Him again, I am now crying my heart out. My sadness knows no end.

jagatera bandhu sei kabhu more laya sātha
yathā tathā rākhu more āmāra se prāṇanātha [3]

He is the friend of the whole world, but when will He take me to Himself? Still, wherever He keeps me, He is the Lord of my very being.

darśana-ānanda-dāne, sukha deya mora prāṇe,
bale more praṇaya-vachana
punaḥ adarśana diyā, dagdha kare mora hiyā,
prāṇe more māre prāṇa-dhana [4]

He grants me a precious opportunity to see Him, giving my heart much joy. He speaks romantic words to me. But then He disappears again, searing my heart. The crest-jewel of my heart is killing me from within my heart.

**yāhe tā'ra sukha haya, sei sukha mama
nija sukhe duḥkhe mora sarvadāi sama [5]**

Whatever makes Him happy is my happiness and joy. Whether I live in happiness or in distress, it is always the same to me.

**bhaktivinoda, saṁyoge viyoge,
tāhe jāne prāṇeśvara
tā'ra sukhe sukhī, sei prāṇa-nātha,
se kabhu nā haya para [5]**

In union and in separation, Bhaktivinod knows Him as his all-in-all. I am happy when He is happy. He is my beloved Lord, the Lord of my very being – I know that He never leaves me.

The last song, below, is not chanted. His Divine Grace Oṁ Viṣṇupad Śrīla Bhakti Nirmal Āchārya Mahārāj notes: 'When we sing the last song of Śikṣāṣṭakam "Bandhu-gaṇa! Śunaha vachana mora," we only sing half of it – we do not sing the last part; we stop there. Why? Because we have not got the permission from our guru to go there. Śrīla Guru Mahārāj said, "You have no right to sing that part," so singing it would be anādhikāra-charchā ("unauthorised, incompetent interference; transgression"). That is why our temple does not sing that part.'

(2)

**yogapīṭhopari-sthita, aṣṭa-sakhī-suveṣṭita,
vṛndāraṇye kadamba-kānane
rādhā-saha varṁśī-dhārī, viśva-jana-chitta-hārī,
prāṇa mora tāhāra charaṇe [1]**

Atop the *yogapīṭh* throne in Goloka, surrounded by the chief eight girlfriends, in the forests of *tulasī* and *kadamba* trees, there sits Kṛṣṇa, holding His flute, together with Śrī Rādhā. He steals the hearts of all souls in the world. His lotus feet are my life and soul.

sakhī-ājñā-mata kari dōhāra sevana

pālya-dāsī sadā bhāvi dōhāra charaṇa [2]

I serve the Divine Couple on the order of Their girlfriends, and I always consider myself to be a faithful maidservant of Their holy feet.

kabhu kṛpā kari', mama hasta dhari',
madhura vachana bale
tāmbūla lai yā, khāya dui-jane
mālā laya kutūhale [3]

Sometimes, They mercifully catch me by the hand and speak sweets words. I bring Them betel, and They eat it together. They also joyfully take the garland I bring for Them.

adarśana haya kakhana ki chhale

nā dekhiyā dōhe hiyā mora jvale [4]

Sometimes They disappear from my vision using some clever tricks.
When I am not able to see Them, my heart plunges into agony.

yekhāne sekhāne, thākuk' du'jane,
āmi ta' charaṇa-dāsī
milane ānande, virahe yātanā,
sakali samāna bāsi [5]

Wherever They may be, I am a maidservant of Their holy feet. Whether I rejoice in Their company or suffer in Their separation, I am at Their disposal all the same.

rādhā-kṛṣṇa prāṇa mora jīvane maraṇe

more rākhi' māri' sukhe thākuk' du'jane [6]

Śrī Śrī Rādhā-Kṛṣṇa are my life and soul, whether I am alive or dead.
Whether You keep me alive or kill me, may You two be happy.

bhakativinoda, āna nāhi jāne,
paḍi' nija-sakhī-pāya
rādhikāra gaṇe, thākīyā satata,
yugala-charana chāya [7]

Bhaktivinod does not know anything else. He falls at the feet of Śrī Rādhā's girlfriend under whom he serves. Staying always with Śrī Rādhikā's associates, he prays for the holy feet of the Divine Couple.

Śrī Nāmāṣṭakam

(VERSE ONE)

nikhila-śruti-mauli-ratna-mālā-
dyuti-nīrājita-pāda-paṅkajānta
ayi mukta-kulair upāsyamānaṁ
paritas tvāṁ hari-nāma saṁśrayāmi

The crown jewels of all the revealed scriptures worship the tips of the toes of Your lotus feet with their brilliance (as in an ārati ceremony). You are eternally worshipped by great liberated souls. So, O Holy Name! I am taking shelter in You in all respects.

śrī-rūpa-vadane śrī-śachī-kumāra
svanāma-mahimā karala prachāra [1]

The Son of Śrī Śachī preached about the glories of His own Name through the holy mouth of Śrī Rūpa.

yo nāma, so hari—kichhu nāhi bheda,
so nāma satya-miti gāyati veda [2]

The Lord and His Name are non-different from each other. Revealed scriptures sing the glories of this Name.

sabu upaniṣada, ratna-mālā-dyuti,
jhakamaki' charaṇa-samīpe
maṅgala-ārati, karai anukṣaṇa,
dvi-guṇita-pañcha-pradīpe [3]

Shining brightly at Your holy feet, the necklace of all jewel-like Upaniṣads always offers You *maṅgala-ārati* worship with the double wick lamps of their lustre.

chaudda bhuvana māha, deva-nara-dānava,
bhāga yākara balavān
nāma-rasa-pīyūṣa, pibai anukṣaṇa,
chhoḍata karama-geyāna [4]

In the entire fourteen worlds, gods, humans, and even demons, who possess spiritual fortune always drink the nectar of the Name, giving up all material activities and pursuits of knowledge.

nitya-mukta punaḥ, nāma-upāsanā,
satata karai sāmagāne
goloke vaiṭhata, gāoye nirantara,
nāma-viraha nāhi jāne [5]

According to the *Sāma Veda*, eternally liberated souls also always worship the Holy Name of the Lord. Residents of Goloka sing all the time – they do not know what it is like to live without the Name.

sabu-rasa-ākara, ‘hari’ iti dvākṣara,
sabu-bhāve karalū āśraya
nāma-charaṇe paḍi’, bhaktivinoda kahe,
tuyā pade māgahu nilaya [6]

A mine of all possible nectar, these two syllables, ‘Ha-ri’, give shelter to the entire creation. Falling at the holy feet of the Name, Bhaktivinod prays, ‘Please let me stay at Your feet.’

(VERSE TWO)

jaya nāmadheya muni-vṛnda-geya
jana-rañjanāya param akṣarākṛte
tvam anādarād api manāg udīritaṁ
nikhilogra-tāpa-paṭalīm vilumpasi

O Holy Name! Your glories are sung even by great sages; to extend ultimate happiness to all humankind, You exist in this world in the form of the Name. You are transcendental – if a soul utters You just once, even without any affection, all its terrible material miseries become removed.

jaya jaya harināma, chid-ānandāmṛta-dhāma,
para-tattva akṣara-ākāra
nija-jane kṛpā kari', nāma-rūpe avatari',
jīve dayā karile apāra [1]

Glory, glory to the Holy Name of the Lord! An abode of nectarean existence and joy, You possess a transcendental letter-form. Bestowing mercy upon Your devotees, You appear in this world in the form of the Name to show boundless kindness to all souls.

jaya 'hari' 'kṛṣṇa' 'rāma', jaga-jana-suviśrāma,
sarva-jana-mānasa-rañjana
muni-vṛnda nirantara, ye nāmera samādara,
kari' gāya bhariyā vadana [2]

Glory to 'Hari', 'Kṛṣṇa' and 'Rāma'! You provide the highest respite to the whole world and delight everyone's minds. Great sages always loudly chant these Names.

ohe kṛṣṇa-nāmākṣara, tumi sarva-śakti-dhara,
jīvera kalyāṇa-vitarāṇe
tomā binā bhava-sindhu, uddhārite nāhi bandhu,
āsiyāchha jīva-uddhāraṇe [3]

O Letters of Kṛṣṇa's Holy Name! You are all-powerful, and You spread benediction to all souls. Without You, there is no other friend who can rescue them from this ocean of material existence, so You have come to do that.

āchhe tāpa jīve yata, tumi saba kara hata,
helāya tomāre eka-bāra
ḍāke yadi kona-jana, ha'ye dīna akiñchana,
nāhi dekhi' anya pratikāra [4]

If somebody calls out to You just once, even negligently, feeling poor and materially impoverished and seeing no other way out, You remove all their distress.

tava svalpa-sphūrta pāya, ugra-tāpa dūre yāya,
liṅga-bhaṅga haya anāyāse

bhakativinoda kaya, jaya harināma jaya,
paḍe' thāki tuyā pada-āśe [5]

They attain the result of chanting the shadow of the Name and all their previous miseries go away – they easily attain liberation. Bhaktivinod Ṭhākura says, ‘Glory to You, O Holy Name! Glory to You! I am falling in obeisance, aspiring for Your holy feet.’

(VERSE THREE)

yad-ābhāso 'py udyan kavalita-bhava-dhvānta-vibhavo
 dṛśaṁ tattvāndhānām api diśati bhakti-praṇayinīm
 janas tasyodāttuṁ jagati bhagavan-nāma-taraṇe
 kṛti te nirvaktuṁ ka iha mahimānaṁ prabhavati

O great Sun of the Lord's Holy Name! If somebody manages to chant even Your shadow, You plunder all darkness of their material existence and bestow transcendental knowledge that carries devotion even to those who have no spiritual vision. Is there such a learned man in this world who would be able to give a comprehensive description of Your glory?

viśve uḍita, nāma-tapana,
avidyā-vināśa lāgi'
chhoḍata saba, māyā-vibhava,
sādhu tāhe anurāgī [1]

The Sun of the Holy Name has arisen in the world to destroy all ignorance. Giving up everything as mere illusory wealth, saints live in loving attachment to Him.

harināma prabhākara, avidyā-timira-hara,
tomāra mahimā kebā jāne
ke hena paṇḍita-jana, tomāra mähātmya-gaṇa,
uchchaihsvare sakala vākhāne [2]

The Sun of the Holy Name destroys the darkness of ignorance. Who can know Your glory? Who is learned enough to do that? Everybody loudly sings Your glories.

**tomāra ābhāsa pahilahi bhāya
e bhava timira kavalita-prāya [3]**

At first, one utters a shadow of You, but the light coming from such an utterance can almost completely remove the darkness of this material existence.

**achire timira nāśiyā prajñāna
tattvāndha-nayane karena vidhāna [4]**

Very soon You destroy all darkness. Then, dispelling their spiritual blindness, You impart the highest knowledge to such a fortunate soul.

**sei ta' prajñāna viśuddhā bhakati
upajāya hari-viṣayiṇī mati [5]**

This highest knowledge is the knowledge about pure devotion, which awakens heart-felt interest in the Supreme Lord.

**e adbhuta-līlā satata tomāra
bhaktivinoda jāniyāchhe sāra [6]**

Bhaktivinod always knows that this miraculous pastime of Yours is the most important thing in life.

(VERSE FOUR)

**yad-brahma-sākṣāt kṛti-niṣṭhayāpi
vināśam āyāti vinā na bhogaiḥ
apaiti nāma sphuraṇena tat te
prārabdha karmeti virauti vedaḥ**

O Holy Name! When souls devotedly aspire to attain impersonal Brahman, they have to first reap the results of their past actions before they reach their goal (their pursuit does not negate the karma that has already come into effect); but when You manifest Yourself, You destroy the results of all past actions, even those that have already come into effect and have created a particular body for the soul. All scriptures loudly sing about this glory of Yours.

jñānī jñāna-yoge, kariyā yatane,
brahmera sākṣāt kare
brahma-sākṣātkāra, aprārabdha karma,
sampūrṇa jñānete hare [1]

Knowledge-seekers strive hard to pursue the path of knowledge to attain Brahma, the impersonal aspect of the Lord. When they attain Brahma, all their dormant *karma* (which has not fructified yet) is destroyed through knowledge.

tabu ta' prārabdha, nāhi haya kṣaya,
phala-bhoga binā kabhu
brahma-bhūta jīva, phala-bhoga lāgi',
janama-maraṇa labhu [2]

But the *karma* that has already started to fructify is not destroyed unless it is suffered through. So, the soul has to undergo birth and death to reap the result of those actions.

kintu ohe nāma, tava sphūrṭi ha'le,
ekāntī janera āra
prārabdhāprārabdha, kichhu nāhi thāke,
vede gāya bāra bāra [3]

O Holy Name! But when You reveal Yourself to a person who is devoted to chanting You, all their fructified and unfructified *karma* disappears. All Vedas sing this again and again.

tomāra udaye, jīvera hṛdaya,
sampūrṇa śodhita haya
karma-jñāna-bandha, saba dūre yāya,
anāyāse bhava-kṣaya [4]

When You arise, You grant complete purification to the soul's heart. All bondage of past actions and knowledge goes away, and material existence easily becomes destroyed.

bhakativinoda, bāhu tule' kaya,
nāmera niśāna dhara

nāma-ḍaṅkā-dhvani, kariyā yāibe,
bheṭibe muralī-dhara [5]

With his arms upraised, Bhaktivinod says, ‘Hold the banner of the Holy Name, loudly beat the kettledrum of the Holy Name, and you will come to meet Muralīdhara Kṛṣṇa.’

(VERSE FIVE)

agha-damana-yaśodā-nandanau-nanda-sūno
kamalanayana-gopīchandra-vṛndāvanendrāḥ
praṇata-karuṇa-kṛṣṇāv ity aneka-svarūpe
tvayī mama ratir uchchair varddhatām nāmadheya

*O Holy Name! O Destroyer of all sins! O Son of Mother Yaśodā!
O Son of Nanda Mahārāj! O Lotus-Eyed! O Gopīchandra! O Vṛndāvan-
chandra! O Lord, merciful to the surrendered! O Kṛṣṇa! You manifest
Yourself in many forms – may my attraction and affection to You
increase more and more.*

harināma, tuyā aneka svarūpa
yaśodā-nandana, ānanda-varhdhana,
nanda-tanaya rasa-kūpa [1]

O Holy Name, You have many forms. Yaśodā-nandan (Yaśodā’s Son), Ānanda-varhdhan (Increaser of Joy), Nanda-tanaya (Nanda’s Son), Rasa-kūpa (Well of Nectar).

pūtanā-ghātana, tṛṇāvarta-hana,
śakaṭa-bhañjana gopāla
muralī-vadana, agha-baka-marddana,
govardhana-dhārī rākhāla [2]

Slayer of Pūtanā, Killer of Tṛṇāvarta, Cart Breaker, Gopāl, Flute Player, Killer of Aghasur and Bakasur, Holder of Govardhan, Cowherd.

keśī-marddana, brahma-vimohana,
surapati-darpa-vināśī
ariṣṭa-pātana, gopī-vimohana,
yāmuna-pulīna-vilāsī [3]

Slayer of the demon Keśī, Bewilderer of Brahma, Chastiser of Indra's pride, Destroyer of Ariṣṭasur, Enchanter of Gopīs, Enjoyer of the sandy banks of the Yamunā.

rādhikā-rañjana, rāsa-rasāyana,
rādhā-kuṇḍa-kuñja-bihārī
rāma, kṛṣṇa, hari, mādhava, narahari,
matsyādi-gaṇa-avatārī [4]

Rādhikā's Joy, Rāsa-Dance Relisher, Enjoyer of pastimes in Rādhā Kuṇḍa's groves, Rāma, Kṛṣṇa, Hari, Mādhav, Narahari (Nṛsimha), Matsya and all the other incarnations.

govinda, vāmana, śrī-madhusūdana,
yādava-chandra, vanamālī
kāliya-śātana, gokula-rañjana,
rādhā-bhajana-sukhaśālī [5]

Govinda, Vāman, Śrī Madhusūdan, Yādav-chandra, Vanamālī, Slayer of Kāliya, Joy of Gokula, Object of Rādhā's Worship and Joy.

ityādika nāma, svarūpe prakāma,
vāḍuka mora rati rāge
rūpa-svarūpa-pada, jāni' nija sampada,
bhaktivinoda dhari' māge [6]

There are many other Names, sufficient to reflect His personality. May my attraction and love for Them increase. Considering the holy feet of Rūpa and Svarūpa to be his wealth, Bhaktivinod always clasps them and prays for their mercy.

(VERSE SIX)

vāchyaṁ vāchakam ity udeti bhavato nāma-svarūpa-dvayaṁ
pūrvasmāt param eva hanta karuṇaṁ tatrāpi jānīmahe
yas tasmin vihitāparādha-nivahaḥ prāṇī samantād bhaved
āsyenedam upāsyā so 'pi hi sadānandāmbudhau majjati

O Holy Name! You manifest Yourself in two forms, as the Bearer of the Name and the Name. Lo! We know that Your latter form (the Name)

is more merciful than the former one (the Bearer of the Name) because in this material world, the practitioners who always worship the Bearer of the Name with offences can certainly become submerged in an ocean of eternal bliss if they worship the Name in the mood of servitude.

**vāchya o vāchaka, dui svarūpa tomāra
vāchya—tava śrī-vigraha chid-ānandākāra [1]**

You have two forms, the Bearer of the Name and the Name. ‘The Bearer of the Name’ is Your holy deity-form endowed with consciousness and bliss.

**vāchaka-svarūpa tava ‘śrī-kṛṣṇā’di nāma
varṇa-rūpī sarva-jīva-ānanda-viśrāma [2]**

The Name is manifest as Your various Holy Names, such as Śrī Kṛṣṇa. The beautiful letters of Your Names are a blissful respite for all living entities.

**ei dui svarūpe tava ananta prakāśa
dayā kari’ deya jīve tomāra vilāsa [3]**

You manifest Yourself in these two unlimited forms to mercifully reveal Your pastimes to *jīva* souls.

**kintu jāniyāchhi, nātha, vāchaka-svarūpa
vāchyāpekṣā dayā-maya, ei aparūpa [4]**

But, O Lord, I have got to learn an amazing fact: Your Name is actually kinder than You Yourself!

**nāma nāmī bheda nāi, vedera vachana
tabu nāma—nāmī ha’te adhika karuṇa [5]**

It is said in the Vedas that Your Name is non-different from You, but Your Name is more merciful than You.

**kṛṣṇe-aparādhī yadi nāme śraddhā kari’
prāṇa bhari’ ḍāke nāma ‘rāma, kṛṣṇa, hari’ [6]
aparādhā dūre yāya, ānanda-sāgare
bhāse sei anāyāse rasera pāthāre [7]**

If offenders of Lord Kṛṣṇa chants His Name with faith, with all heart and soul, calling out, 'Rāma! Kṛṣṇa! Hari!' then all their offences go away and they can easily float in an ocean of happiness and divine bliss.

**vigraha-svarūpa vāchye aparādha kari'
śuddha-nāmāśraye sei aparādhe tari [8]**

If somebody commits offences to Your Deity form, these offences can be removed by sincerely taking shelter in Your Name.

**bhaktivinoda māge śrī-rūpa-charaṇe
vāchaka-svarūpa nāme rati ānukṣaṇe [9]**

Bhaktivinod prays at Śrī Rūpa's holy feet, 'May I always have attachment to the Holy Name of the Lord.'

(VERSE SEVEN)

**sūditāśrita-janārti-rāśaye
ramya-chid-ghana sukha-svarūpiṇe
nāma gokula-mahotsavāya te
kṛṣṇa-pūrṇa vapuṣe namo namaḥ**

O Kṛṣṇa, manifest as the Holy Name! When souls surrender to You, You destroy all their miseries; You are personification of profound transcendental bliss and beauty. You are the joy of Gokula and the very perfection of a worshipping Deity. I am offering my obeisances to You again and again.

**ohe harināma, tava mahimā apāra
tava pade nati āmi kari bāra bāra [1]**

O Holy Name! Your glory is boundless. I prostrate myself at Your feet again and again.

**gokulera mahotsava ānanda-sāgara
tomāra charaṇe paḍi haiyā kātara [2]**

You are Gokula's festival, an ocean of joy – I fall at Your feet in distress.

tumi kṛṣṇa, pūrṇa-vapu, rasera nidāna
tava pade paḍi' tava guṇa kari gāna [3]

You are Kṛṣṇa, You possess a perfect form, and You are the fountainhead of all divine ecstasy and joy. I am falling at Your feet, singing Your glories.

ye kare tomāra pade ekānta āśraya
tā'ra ārtti-rāśi nāśa karaha niśchaya [4]
sarva aparādha tumi nāśa kara tā'ra
nāma-aparādhāvadhi nāśaha tāhāra [5]
sarva-doṣa dhauta kari' tāhāra hṛdaya
siṁhāsane baisa tumi parama āśraya [6]

When souls take exclusive shelter at Your feet, You certainly destroy all their desires and offences, even the offences to You, O Holy Name. Clearing their hearts from all defects, You take Your seat on the throne of their pure hearts, granting them the highest shelter.

ati-ramya chid-ghana-ānanda-mūrtimāna
'raso vai saḥ' bali' veda kare tuyā gāna [8]

An abode of exquisite beauty, You are a holy personification of profound spiritual bliss. The Vedas glorify You as an 'embodiment of all possible ecstasy.'

bhaktivinoda rūpa-gosvāmi-charaṇe
māgaye sarvadā nāma-sphūrti sarva-kṣaṇe [8]

Bhaktivinod constantly begs at the holy feet of Rūpa Gosvāmī, 'May this Holy Name play on my tongue at every moment.'

(VERSE EIGHT)

nārada-viṇojjīvana sudhormi niryāsa mādhurī-pūra
tvaṁ kṛṣṇa-nāma kāmāṁ sphura me rasane rasena sadā

O Holy Name of Śrī Kṛṣṇa! You are the very life of Śrī Nārada's viṇā, a current of sweetness, the very essence of the waves of nectar. Therefore, may You please always lovingly sport on my tongue to my heart's content.

nārada-muni, bājāya vīṇā,
 ‘rādhikā-ramaṇa’-nāme
nāma amani, uditā haya,
 bhakata-gīta-sāme [1]

Nārad Muni plays his *vīṇā*, chanting the Holy Name of ‘Rādhikā-Ramaṇ’. The Name arises on His own when devotees chant Him.

amiyā-dhārā, variṣe ghana,
 śravaṇa-yugale giyā
bhakata-jana, saghane nāche,
 bhariyā āpana hiyā [2]

You are a rain cloud pouring down a torrent of nectar – when it enters devotees’ ears, they start to dance continuously to their hearts’ content.

mādhurī-pūra, āsaba paśi’,
 mātāya jagata-jane
keha vā kāde, keha vā nāche,
 keha māte mane mane [3]

When You enter, You intoxicate all living entities of the world with the wine of Your nectar. Some cry; some dance; and some go into a frenzy, feeling overjoyed at heart.

pañcha-vadana, nārade dhari’,
 premera saghana rola
kamalāsana, nāchiyā bale,
 ‘bola bola hari bola’ [4]

Five-headed Lord Śiva grabs Nārad, and together they get rowdy, swooning with divine love. Lord Brahmā dances and sings, ‘Chant! Chant “Hari”! Chant!’

sahasrānana, parama-sukhe,
 ‘hari hari’ bali’ gāya
nāma-prabhāve, mātila viśva,
 nāma-rasa sabe pāya [5]

Thousand-headed Śrī Anantadev rejoices and sings, 'Hari Hari!' The Holy Name drives the whole universe mad – everybody is relishing the nectar of the Name.

śrī-kṛṣṇa-nāma, rasane sphuri',
 purā'la āmāra āśa
śrī-rūpa-pade, yāchaye ihā,
 bhaktivinoda-dāsa [6]

Bhaktivinod Dās prays at the holy feet of Śrī Rūpa, 'May Lord Śrī Kṛṣṇa's Name appear on my tongue, satisfying my hankering.'

— — —

Śrī Kṛṣṇera Viṁśottara Śata Nāma (120 Names of Lord Śrī Kṛṣṇa)

(For the aṣṭa-prahar nāma-kīrtan chanted by general people)

(SONG ONE)

nagare nagare gorā gāya
Gorā sings, going village to village:

(1)

yaśomatī stanya-pāyī śrī-nanda-nandana
indra-nīla-maṇi vraja-janera jīvana [1]

(1) He drinks Yaśodā's milk, (2) He is the son of Nanda Mahārāj,
(3) He is dark blue, like a sapphire, (4) He is the life of *Vraja-bāsīs*.

śrī-gokula-niśācharī-pūtanā-ghātana
duṣṭa-tṛṇāvarta-hantā śakaṭa-bhañjana [2]

(5) He is the night thief of Śrī Gokula, (6) He is the slayer of Pūtanā,
(7) He destroys the wicked demon Tṛṇāvarta, (8) He crushes carts laden with food.

navanīta-chora dadhi-haraṇa-kuśāla
yamala-arjuna-bhañjī govinda gopāla [3]

(9) He steals fresh cream, (10) He is expert at snatching yoghurt, (11) He breaks the Yamala Arjuna trees, (12) He is Govinda (gives pleasure to cows and senses), (13) He is Gopāl (baby Kṛṣṇa).

(2)

**dāmodara vṛndāvana-go-vatsa-rākhāla
vatsā-surāntaka hari nija-jana-pāla [1]**

(14) He is Dāmodar (tied by the rope), (15) He is the protector of Vṛndāvan cows and calves, (16) He is the killer of the demon Vatsa, (17) He is the Supreme Lord Hari, (18) He takes care of His devotees.

**baka-śatru agha-hantā brahma-vimohana
dhenuka-nāśana kṛṣṇa kālīya-damana [2]**

(19) He is the enemy of Baka, (20) He is the slayer of Agha, (21) He is the bewilderer of Brahmā, (22) He is the destroyer of Dhenuka, (23) He is Kṛṣṇa (the all-attractive Sweet Absolute), (24) He is the subduer of Kālīya.

**pītāmbara śikhi-pichchha-dhārī veṇu-dhara
bhāṇḍīra-kānana-līla dāvānala-hara [3]**

(25) He dresses in yellow clothes, (26) He wears a peacock feather on His head, (27) He holds a flute, (28) He performs pastimes in the Bhāṇḍīra forest, (29) He removes forest fires.

(3)

**naṭabara guhāchra śārata-bihārī
vallabī-vallabha deva gopī-vastra-hārī [1]**

(30) He is the best dancer, (31) He roams around caves, (32) He enjoys early autumn, (33) He is the sweetheart of His sweethearts, (34) He is God, (35) He steals *gopīs'* clothes.

**yajña-patnī-gaṇa prati karuṇāra sindhu
govardhana-dhṛk mādhaba vraja-bāsi-bandhu [2]**

(36) He is an ocean of mercy towards *brāhmaṇs'* wives, (37) He is the lifter of Govardhan, (38) He is Mādhav (who enjoys sweet amorous pastimes), (39) He is the friend of *Vraja-bāsis*.

**indra-darpa-hārī nanda-rakṣitā mukunda
śrī-gopī-vallabha rāsa-kriḍa pūrṇānanda [3]**

(40) He steals Indra's pride, (41) He protects Nanda Mahārāj, (42) He is Mūkunda (grants liberation), (43) He is the beloved of *gopīs*, (44) He is the enjoyer of the *rāsa* dance, (45) He is the perfection of bliss.

(4)

**śrī-rādhā-vallabha rādhā-mādhava sundara
lalitā-viśākhā-ādi sakhī-prāṇeśvara [1]**

(46) He is Śrī Rādhikā's beloved, (47) He enjoys sweet pastimes with Śrī Rādhikā, (48) He is Beautiful, (49) He is the Lord of Lalitā, Viśākhā and other *sakhīs*.

**nava-jaladhara-kānti madana-mohana
vana-mālī smerā-mukha gopī-prāṇa-dhana [2]**

(50) His halo is the colour of a fresh rain cloud, (51) He is the enchanter of Cupid, (52) He wears forest-flower garlands, (53) He has a sweet smile, (54) He is the life and soul, the treasure of all *gopīs*.

**tri-bhaṅgī muralī-dhara yāmuna-nāgara
rādhā-kuṇḍa-raṅganetā rasera sāgara [3]**

(55) He stands bending His neck, waist and knees, (56) He is the holder of the Muralī flute, (57) He enacts paramour pastimes on the banks of the Yamunā, (58) He sports at Rādhā Kuṇḍa, (59) He is an ocean of ecstatic devotional mellows.

(5)

**chandrāvalī-prāṇa-nātha kautukābhilāṣī
rādhā-māna su-lampaṭa milana-prayāsī [1]**

(60) He is the master of Chandrāvalī, (61) He always likes to play and frolic, (62) He is the pride of Rādhārāṇī, (63) He is the supreme debauchee, (64) He always seeks trysts.

**mānasa-gaṅgāra dānī prasūna-taskara
gopī-saha haṭṭha-kārī vraja-vaneśvara [2]**

(65) He is the giver of Mānasa Gaṅgā, (66) He is the thief of flowers, (67) He behaves rash and indiscreet with *gopīs*, (68) He is the Lord of Vraja forests.

**gokula-sampad gopa-duḥkha-nivāraṇa
durmada-damana bhakta-santāpa-haraṇa [3]**

(69) He is the wealth of Gokula, (70) He removes all sadness of cowherds, (71) He subdues the intoxicated ruffians, (72) He steals all distress of His devotees.

(6)

**sudarśana-mochana śrī-saṅkhachūḍāntaka
rāmānuja śyāma-chāḍa muralī-vādaka [1]**

(73) He releases Sudarśan, (74) He is the killer of Saṅkhachur, (75) He is the younger brother of Balarām, (76) He is the dark moon, Śyāmachāḍ, (77) He is the player of the Muralī flute.

**gopī-gīta-śrotā madhusūdana murāri
ariṣṭa-ghātaka rādhā-kuṇḍādi-bihārī [2]**

(78) He listens to *gopīs'* songs, (79) He is Madhusūdan (the killer of all doubts; the killer of the demon Madhu), (80) He is Murāri, the killer of the demon Mura, (81) He is the killer of Ariṣṭa, (82) He enjoys at Rādhā Kuṇḍa and other places.

**vyomāntaka padma-netra keśi-nisūdana
raṅga-kṛīḍa kaṁsa-hantā malla-praharaṇa [3]**

(83) He is the killer of Vyoma, (84) He is lotus-eyed, (85) He is the slayer of Keśi, (86) He likes playing and enjoying, (87) He is the slayer of Kaṁsa, (88) He defeats wrestlers.

(7)

**vasudeva-suta vṛṣṇi-varṁśa-kīrti-dhvaja
dīna-nātha mathureśa devakī-garbha-ja [1]**

(89) He is the son of Vasudev, (90) He is the emblem of the Vṛṣṇi dynasty's fame, (91) He is the Lord of the poor, (92) He is the Lord of Mathurā, (93) He appears from the womb of Devakī.

kubjā-kṛpā-maya viṣṇu śauri nārāyaṇa
dvārakeśa narakaghna śrī-yadu-nandana [2]

(94) He is merciful to Kubjā, (95) He is Lord Viṣṇu (the maintainer of the world), (96) He is Śauri (descendent of Śura), (97) He is Nārāyaṇ (Supreme Lord), (98) He is the Lord of Dvāraka, (99) He is the slayer of Narak, (100) He is the scion of the Yadus.

śrī-rukmiṇī-kānta satyā-pati sura-pāla
pāṇḍava-bāndhava śiśupālādīra kāla [3]

(101) He is the beloved husband of Rukmiṇī, (102) He is the husband of Satyā, (103) He is the protector of the godly, (104) He is the friend of the Pāṇḍavas, (105) He is the death of Śiśupāl and others.

(8)

jagadīśa janārdana keśavārta-trāṇa
sarva-avatāra-bīja viśvera nidāna [1]

(106) He is the Master of the world, Jagadīś, (107) He is the protector of all living beings, (108) He is Keśav, who gives relief to all distress, (109) He is the source of all incarnations, (110) He is the cause of all creation.

māyeśvara yogeśvara brahma-tejā-dhāra
sarvātmāra ātmā prabhu prakṛtira pāra [2]

(111) He is the Master of Māyā, (112) He is the Master of all mystic powers, (113) He holds the effulgent power of *brāhmaṇs*, (114) He is the soul of all souls, (115) He is the Lord situated on the other side from the material world.

patita-pāvana jagannātha sarveśvara
vṛndāvana-chandra sarva-rasera ākara [3]

(116) He is merciful to the fallen, (117) He is the Lord of the world, Jagannāth, (118) He is the Master of all that be, (119) He is Vṛndāvan-chandra, the moon of Vṛndāvan, (120) He is the source of all possible ecstasy.

nagare nagare gora gāya
bhaktivinoda tachhu pāya [4]

Gorā sings this, going village to village. Bhaktivinod is at His feet.

(SONG TWO)

**kṛṣṇa govinda hare
gopī-vallabha śaure [1]**

Kṛṣṇa, Govinda, Hari! *Gopīs'* beloved! O Śauri (descendent of Śura)!

**śrīnivāsa dāmodara śrī-rāma murāre
nanda-nandana mādharma nṛsimha kamsāre [2]**

Śrīnivās! Dāmodar! Śrī Rāma! Murāri (Mura's enemy)! Nanda's Son!
Mādhav! Nṛsimha! Kāmsa's nemesis!

(SONG THREE)

**rādhā-vallabha mādharma śrī-pati mukunda
gopīnātha madana-mohana rāsa-rasānanda
anaṅga-sukhada-kuñja-bihārī govinda [1]**

Rādhā's beloved! Mādhav! Lakṣmī Devī's Husband! Mukunda! *Gopīs'*
Master! Cupid's Enchanter! The blissful joy of the *rāsa* dance! Enjoyer of
pastimes in Anaṅga Sukhada Kuñja! Govinda!

(SONG FOUR)

**rādhā-mādhava kuñja-bihārī
gopī-jana-vallabha giri-vara-dhārī
yaśodā-nandana, vṛja-jana-rañjana,
yāmuna-tīra-vanachārī [1]**

Rādhā-Mādhav! Relisher of forest pastimes! Beloved of *gopīs'*
Holder of Govardhan! Yaśodā's Son! Delight of *Vṛja-bāsīs!* Roamer of
the Yamunā's banks!

(SONG FIVE)

**rādhā-vallabha, rādhā-vinoda
rādhā-mādhava, rādhā-pramoda [1]**

Rādhā's beloved! Rādhā's Delight! Enjoyer of amorous pastimes with
Rādhā! Rādhā's Pleasure!

**rādhā-ramaṇa, rādhā-nātha,
rādhā-varaṇāmoda**

**rādhā-rasika, rādhā-kānta,
rādhā-milana-moda [2]**

Rādhā's Lover! Rādhā's Master! Rādhā's Admirer! Relisher of
amorous pastimes with Rādhā! Rādhā's Paramour! Relisher of meetings
with Rādhā!

(SONG SIX)

**jaya yaśodā-nandana kṛṣṇa gopāla govinda
jaya madana-mohana hare ananta mukunda [1]**

Glory to Mother Yaśodā's Son, Kṛṣṇa, Gopāl, Govinda! Glory to
Madan-Mohan (Enchanter of Cupid), Hari (Supreme Lord), Ananta
(Infinite), Mukunda (Granter of Liberation)!

**jaya achyuta mādhaba rāma vṛndāvana-chandra
jaya muralī-vadana śyāma gopī-janānanda [2]**

Glory to Achyuta (Invincible), Mādhav (Beloved), Rāma, Vṛndāvan-
chandra (Moon of Vṛndāvan)! Glory to Muralī-vandan (Flute Player),
Śyāma (Dark-Hued Lord), Gopī-jana-ānanda (Joy of Gopīs)!

— — —

**mayūra-mukūṭa pītāmbara-dhārī
muralī-dhara govardhana-dhārī [1]**

He wears a peacock-feather crown and yellow garments. He holds
the flute and lifts the Govardhan Hill!

**śrī-rādhā-bara kuñja-bihārī
muralī-dhara govardhana-dhārī [2]**

Beloved of Śrī Rādhā, He enjoys His pastimes in the forest groves.
He holds the flute and lifts the Govardhan Hill!

**jaya yaśodā-nandana kṛṣṇa murāri
muralī-dhara govardhana-dhārī [3]**

Glory to Yaśodā's Son, Kṛṣṇa, Murāri. He holds the flute and lifts
Govardhan Hill!

jaya gopī-jana-vallabha varṁśī-bihārī
muralī-dhara govardhana-dhārī [4]

Glory to *gopīs'* beloved, who enjoys playing His Varṁśī flute.
He holds the flute and lifts the Govardhan Hill!

— — —

(By Śrīla Jayadev Goswāmī)

śrīta-kamalā-kucha-maṇḍala dhṛta-kuṇḍala
kalita-lalita-vanamāla!
jaya jaya deva hare [1]

Although You rest on the breasts of Lakṣmī Devī, You hold a simple rope in Your hand and wear graceful garlands of forest flowers. Glory, glory to You, O Lord Hari!

dinamaṇi-maṇḍala maṇḍana bhava-khaṇḍana
muni-jana-mānasa-haṁsa!
jaya jaya deva hare [2]

Adorned with the radiance of many suns, you destroy material existence. You are the swan residing in the minds of great sages. Glory, glory to You, O Lord Hari!

kāliya-viṣa-dhara-gaṇjana jana-rañjana
yadu-kula-nalina-dineśa!
jaya jaya deva hare [3]

You defeated the poisonous serpent Kāliya, delighting Your devotees. You are the lotus blooming in the sun of the Yadu dynasty. Glory, glory to You, O Lord Hari!

madhu-muru-naraka-vināśana garuḍāsana
sura-kula-keli-nidāna!
jaya jaya deva hare [4]

You are the killer of the demons Madhu, Muru and Narak. You take Your holy seat on the back of Garuḍa. You put an end to the play of all demons. Glory, glory to You, O Lord Hari!

amala-kamala-dala-lochana-bhava-mochana
tri-bhuvana-bhavana-nidhāna!
jaya jaya deva hare [5]

Your eyes, two spotless soft lotus petals, grant deliverance from material existence. You are an abode sheltering all three worlds. Glory, glory to You, O Lord Hari!

janaka-sutā-kṛtā-bhūṣaṇa jita dūṣaṇa
samara-śamita-daśa-kaṇṭha!
jaya jaya deva hare [6]

Adorned with the glory of King Janaka's Daughter, You destroy all blemishes and kill the ten-headed Rāvaṇ! Glory, glory to You, O Lord Hari!

abhinava-jala-dhara-sundara dhṛta-mandara
śrī-mukha-chandra-chakora,
jaya jaya deva hare [7]

You are as beautiful as a fresh rain cloud; You hold Mount Mandara and Your holy moon-face is like the *chakora* bird that subsists on moonbeams. Glory, glory to You, O Lord Hari!

tava charaṇe praṇatā vayam iti bhāvaya
kuru kuśalam praṇateṣu
jaya jaya deva hare [8]

We offer obeisances at Your holy feet. Please be merciful to those who humbly submit themselves to You. Glory, glory to You, O Lord Hari!

śrī-jayadeva-kaver idam kurute mudam
maṅgalam ujjala-gīti,
jaya jaya deva hare [9]

May this auspicious song composed by the poet Śrī Jayadev increase everyone's joy. Glory, glory to You, O Lord Hari!

— — —

Śrī Śrī Dāmodara Aṣṭakam

(Must be chanted throughout the Kārtik month and niyom-sevā observance)

namāmīśvaraṁ sach-chid-ānanda-rūpaṁ
lasat-kuṇḍalaṁ gokule bhrājamānaṁ
yaśodā-bhiyolukhalād dhāvamānaṁ
parāmrṣṭam atyaṁ tato drutya gopyā [1]

I am offering my obeisance to the eternal, all-cognisant and blissful Supreme Lord, who wears shining earrings, who is resplendent in His eternal abode, Gokula, and who runs away from a mortar in fear of His Mother Yaśodā but is then outsmarted and caught roughly by her.

rudantaṁ muhur netra-yugmaṁ mrjantaṁ
karāmbhoja-yugmena sātāṅka-netram
muhuḥ śvāsa-kampa-trekhāṅka-kaṇṭha
sthita-graiva-dāmodaraṁ bhakti-baddham [2]

I am offering my obeisance to Lord Dāmodar (who was tied around His belly with a rope of devotion), who is crying bitterly and wiping His fearful eyes with His lotus hands. He is sobbing again and again, which makes the necklace on His chubby neck (adorned with three sweet lines) shake.

itīdṛk sva-līlābhir ānanda-kuṇḍe
sva-ghoṣaṁ nimajjantam ākhyāpayantaṁ
tadīyeśita-jñeṣu bhaktair jitatvaṁ
punaḥ prematas tam śatāvṛtti vande [3]

He immerses His associates into an ocean of bliss by the sight of His pastimes and makes it known among the scholars who know His absolute supremacy that He becomes subjugated by His devotees. Hundreds of times I am offering with love my obeisances to this Lord.

varaṁ deva! mokṣaṁ na mokṣāvadhiṁ vā
na chānyaṁ vṛṇe 'haṁ vareśād apīha
idan te vapur nātha! gopāla-bālaṁ
sadā me manasy āvirāstāṁ kim anyaiḥ [4]

O Greatest Lord, although You can bestow any benediction in this world, I do not wish for ordinary liberation or the highest liberation, or anything else. My Lord, may Your beauty as a young cowherd boy always appear in my mind. What is the use of any other benediction?

idan te mukhāmbhojam avyakta-nīlair
vṛtaṁ kuntalaiḥ snigdha-raktaiś cha gopyā
muhuś chumbitaṁ bimba-raktādharaṁ me
manasy āvirāstām alarṁ lakṣa-lābhaiḥ [5]

Your dark-bluish lotus face is framed by beautiful locks of hair and bears reddish marks of affection left after the kisses *gopīs* plant on You with their scarlet lips. May this image always appear in my mind; it is truly worth thousands of benedictions.

namo deva! dāmodarānanta! viṣṇo!
prasīda prabho! duḥkha-jālābdhi-magnaṁ
kṛpā-dṛṣṭi-vṛṣṭyāti-dīnaṁ batānu-
grhāṇeśa! mām ajñamedhy-akṣi dṛśyaḥ [6]

Obeisances, O Lord! O Dāmodar! O Ananta! O Viṣṇu! Be gracious, O Master! I am drowning in an ocean of misery. O merciful Lord, please shower this wretch with Your merciful glance! Please appear before the eyes of this ignorant fool.

kuverātmajau baddha-murttyaiva yadvat
tvayā mochitau bhakti-bhājau kṛtau cha
tathā prema-bhaktiṁ svakām me prayachchha
na mokṣe graho me 'sti dāmodareha [7]

O Lord Dāmodar, just as You liberated the two sons of Kuver (Maṇigrīva and Nalakūvara) from their bondage, please liberate me by bestowing devotion to You. But please give me pure loving devotion to You, not liberation.

namas te 'stu dāmne sphurad-dīpti-dhāmne
tvadīyodarāyātha viśvasya dhāmne
namo rādhikāyai tvadīya-priyāyai
namo 'nanta-līlāya devāya tubhyam [8]

I offer my obeisances to the rope, an abode of gleaming lustre, tied around Your belly, an abode of the entire universe. Obeisances to Your beloved Śrī Rādhikā. Obeisances to You, O Lord of unlimited pastimes!

Śrī Jagannāth Aṣṭakam

(Prayer emanating from Śrīman Mahāprabhu's holy lotus mouth)

śrī-śrī-jagannātha-devāya namaḥ

Obeisances to Lord Śrī Śrī Jagannāth.

**kadāchit kālindī-taṭa-vipina-saṅgīta-taralo
mudābhīrī-nārī-vadana-kamalāsvāda-madhupaḥ
ramā-śambhu-brahmā-marapati-gaṇeśārchita-pado
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me [1]**

When the waves of a sweet song spread through the forest on the banks of the Kālindī, the happy wives of cowherds and other ladies, like bumblebees, flock to taste the nectar of His lotus face. His holy feet are worshipped by Lakṣmī Devī, Śambhu (Śiva), Brahmā, Yamarāj and Gaṇeś. May My Master, Lord Jagannāth, appear on the path of My sight.

**bhuje savye veṇuṁ śirasi śikhi-pichchhaṁ kaṭi-taṭe
dukūlaṁ netrānte sahachara-kaṭākṣaṁ vidadhate
sadā śrīmad-vṛndāvana-vasati-līlā-parichayo
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me [2]**

Holding a flute in His left hand, wearing a peacock feather on His head and clad in fine clothes around His waist, He keeps glancing at His friends from the corner of His eye as He performs various pastimes in His holy abode, Śrī Vṛndāvan. May My Master, Lord Jagannāth, appear on the path of My sight.

**mahāmbhodhes tīre kanaka-ruchire nīla-śikhare
vasan prāsādāntaḥ sahaja-balabhadreṇa balinā
subhadrā-madhyasthaḥ sakala-sura-sevāvasarado
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me [3]**

He resides in a palace atop the beautiful golden Mount Nīla (Nīlāchal) on the shore of the great ocean. With His sister, Subhadra, standing between Him and His mighty brother, Balabhadra, He grants all sages an auspicious opportunity to serve Him. May My Master, Lord Jagannāth, appear on the path of My sight.

**krpā-pārāvāraḥ sajala-jalada-śreṇi-ruchiro
ramā-vāṇī-rāmaḥ sphurad-amala-pankeruha-mukhaḥ
surendrair ārādhyah śruti-gaṇa-śikhā-gīta-charito
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me [4]**

An ocean of mercy, He is as beautiful as a row of rain clouds. He is the beloved of Lakṣmī and Saraswatī. He has a radiant, perfect lotus face. He is worshipped by Lord Indra and extolled by all chief revealed scriptures. May My Master, Lord Jagannāth, appear on the path of My sight.

**rathā-rūḍho gachchhan pathi milita-bhūdeva-paṭalaiḥ
stuti-prādurbhāvaṁ prati-padam upākarnya sadayaḥ
dayā-sindhur bandhuḥ sakala-jagatām sindhu-sadayo
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me [5]**

As He proceeds, seated atop His chariot, down the road, He is greeted by *brāhmaṇs* assembled along the way. The gentle sounds of everyone extolling Him reach His ears at every step. He is a very kind friend of the entire creation, as gentle and caring as an ocean. May My Master, Lord Jagannāth, appear on the path of My sight.

**paraṁ brahmāpīḍaḥ kuvalaya-dalotphulla-nayano
nivāsī nīlādrau nihita-charaṇo 'nanta-śirasi
rasānandī rādhā-sarasa-vapur-āliṅgana-sukho
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me [6]**

He is the Supreme Absolute whose eyes are like petals of a fully blossomed lotus. He dwells in Nīlāchal, resting His feet on the head of Anantadev. A great relisher of ecstatic mellows, He feels joy when He is embraced by Śrī Rādhā's beautiful figure. May My Master, Lord Jagannāth, appear on the path of My sight.

na vai yāche rājyaṁ na cha kanaka-māṇikyā-vibhavaṁ
na yāche 'haṁ ramyāṁ sakala-jana-kāmyāṁ vara-vadhūm
sadā kāle kāle pramatha-patinā gīta-charito
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me [7]

I do not pray for a kingdom, money, jewels or any other riches. I do not wish to have the best, the most beautiful and universally coveted wife who always worships Lord Śiva at all the prescribed times of the day. I only pray that My Master, Lord Jagannāth, appears on the path of My sight.

hara tvaṁ saṁsāraṁ drutataram asāraṁ sura-pate!
hara tvaṁ pāpānāṁ vitatim aparāṁ yādava-pate!
aho dīne 'nāthe nihita-charaṇo niśchitam idaṁ
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me [8]

O Master of the wise! Please dispel this void material life as soon as possible. O Master of the Yādavas! Please take away all extensions of my sins. Surely You will place Your holy feet on this poor and orphaned soul. O Master, Lord Jagannāth, please appear on the path of My sight.

jagannāthāṣṭakaṁ puṇyaṁ yaḥ paṭhet prayataḥ śuchiḥ
sarva-pāpa-viśuddhātmā viṣṇu-lokaṁ sa gachchhati [9]

If anyone studies or recites this auspicious 'Jagannāth Aṣṭakam' with a devoted and pure mind, their soul will be cleansed of all sins and attain the transcendental abode of the Supreme Lord.

Śrī Kṛṣṇa Vandanā

(he) deva bhavantaṁ vande

man-mānasa-madhukaram arpaya nija-pada-paṅkaja-makarande
yadyapi samādhīṣu vidhir api paśyati na tava nakhā gramarīchīm
idaṁ ichchhāmi niśamya tavāchyuta tadapi kṛpādbhutavīchīm [1]

O Lord, I offer obeisances unto You. Please place the bee of my heart in the honey of Your lotus feet. O Achyuta! Although even Brahmā, in his *samādhi*, cannot see the lustre of the tips of Your toenails, I have heard of the waves of Your wonderful mercy and I desire to see it.

**bhaktir udañchatī yadyapi mādhaba na tvayi mama tila-mātrī
paramēśvaratā tad api tavādhika-durghaṭa-ghaṭana-vidhātṛ [2]**

O Mādhav! Although I do not have even a sesame-seed size of devotion to You, Your supreme power is the creator of even more improbable miracles.

**ayam avilola-tayādyā sanātana kalitādbhuta-rasa-bhāram
nivasatu nityam ihāmṛta-nindinī vindan-madhurima-sāram [3]**

O eternal Lord, may the bee of my heart reside eternally at Your lotus feet, where there is an abundance of the most wonderful honey, which surpasses the nectar of immortality, and thus attain the ultimate sweetness.



**jaya jaya sundara nanda-kumāra—
saurabha-saṅkaṭa-vṛndāvana-taṭa-vihita-vasanta-vihāra [1]**

Glory to You, O beautiful Nanda-kumār! You enjoy Your spring pastimes on the fragrant river banks in Vṛndāvan.

**abhinava-kuṭmala-guchchha-samujjvala-kuñchita-kuntala-bhāra
praṇayi-janerita-vandana-sahakṛta-chūrṇita-vara-ghana-sāra [2]**

Your beautiful curly hair is adorned by clusters of tender flower buds; and the scented powders and camphor, thrown at You by Your affectionate friends, increase Your beauty even more.

**adhara-virājita-mandatara-smīta-lobhita-nija-parivāra
chaṭula-dṛgañchala-rachita-rasojjvala-rādhā-madana-vikāra [3]**

The gentle smile of Your lower lip allures all those surrounding You. Your sweet sidelong glances seduce even Śrī Rādhā, who is the very essence of ecstatic amorous pastimes.

**bhuvana-vimohana-mañjula-nartana-gati-valgita-mañihāra
nija-vallabha-jana-suhṛta-sanātana-chitta-viharad-avatāra [4]**

Your beautiful dancing, Your gait and Your joyful swinging necklace
enchant the whole world. You appear and sport in the pure benevolent
hearts of Your beloved devotees.

— — —

Śrī Śrī Kṛṣṇachandra Aṣṭakam

(By Śrīla Kṛṣṇa Dās Kavirāj Goswāmī)

śrī-śrī-kṛṣṇa-chandrāya namaḥ
Obeisances to Lord Śrī Kṛṣṇa-chandra.

**ambudāñjanendra-nīla-nindi-kānti-ḍambaraḥ
kuṅkumodyad-arka-vidyud-aṁśu-divyad-ambaraḥ
śrīmad-aṅga-charchchitendu-pītanākta-chandanaḥ
svāṅghri-dāsyado 'stu me sa ballavendra-nandanaḥ [1]**

His radiant beauty defeats the beauty of a blue sapphire. His
exquisite clothes are the yellow colour of the rising sun and the rays of
lightning. His beautiful body is covered with camphor, saffron, oil and
sandalwood paste. May this Son of the King of Cowherds allow me to
become a servant of His holy feet.

**gaṇḍa-tāṇḍavāti-pañḍitāṇḍajeśa-kuṇḍalaś
chandra-padma-śaṇḍa-garva-khaṇḍanāśya-maṇḍalaḥ
ballaviṣu varddhitātma-gūḍha-bhāva-bandhanaḥ
svāṅghri-dāsyado 'stu me sa ballavendra-nandanaḥ [2]**

Shark-shaped earrings dance beautifully on the sides of His face. His
figure crushes the pride of the moon and lotus flowers. He is the master
of cowherds, but He is secretly tied by the bond of their ever-increasing
love. May this Son of the King of Cowherds allow me to become
a servant of His holy feet.

nitya-navya-rūpa-veśa hārd-da-keli-cheṣṭitaḥ
keli-narma-śarmadāyi-mitra-vṛnda-veṣṭitaḥ
svīya-keli-kānanāmśu-nirjitendra-nandanah
svānghri-dāsyado 'stu me sa ballavendra-nandanah [3]

He is ever-youthful, and all His pastimes are filled with love. Surrounded by His friends, He playfully jokes with them and protects them. And He enjoys His intimate pastimes in the forests of Vṛndāvan without any restraint. May this Son of the King of Cowherds allow me to become a servant of His holy feet.

prema-hema-maṇḍitātma-bandhutābhinanditaḥ
kṣauṇi-lagna-bhāla-lokapāla-pāli-vanditaḥ
nitya-kāla-sṛṣṭa-vipra-gauravāli-vandanah
svānghri-dāsyado 'stu me sa ballavendra-nandanah [4]

He is adorned with the gold of Divine Love. Cheered by His friends, He is extolled as the protector of planetary rulers, who all bow their heads at His feet. He is worshipped as the eternal Being by all *brāhmaṇas* and highly esteemed personalities. May this Son of the King of Cowherds allow me to become a servant of His holy feet.

līlayendra-kāliyoṣṇa-kaṁsa-vatsa-ghātakas
tat-tad-ātma-keli-vṛṣṭi-puṣṭa-bhakta-chātakah
vīryaśīla-līlāyātma-ghoṣa-vāsi-nandanah
svānghri-dāsyado 'stu me sa ballavendra-nandanah [5]

He is the master of pastimes! He kills Kaṁsa, Vatsāsura, and the impertinent serpent Kāliya. The rain of all these pastimes nourishes His devotees, who are like *chātak* birds waiting for a rainfall. Very strong and playful, He lives among cowherds. May this Son of the King of Cowherds allow me to become a servant of His holy feet.

kuñja-rāsa-keli-sīdhu-rādhikādi toṣaṇas
tat-tad-ātma-keli-narma-tat-tad-āli-poṣaṇah
prema-śīla-keli-kīrti-viśva-chitta-nandanah
svānghri-dāsyado 'stu me sa ballavendra-nandanah [6]

The intoxicating nectar of His amorous pastimes in Vṛndāvan groves performed together with Śrī Rādhikā and other *gopīs* give Him much

satisfaction. He nurtures all His girlfriends with His playful pastimes. He is very loving. Famed for His playful pastimes, He is the heart and soul of the whole universe. May this Son of the King of Cowherds allow me to become a servant of His holy feet.

**rāsa-keli-darśitātma-śuddha-bhakti-sat-pathaḥ
svīya-chitra-rūpa-veśa-maṇmathāli-maṇmathaḥ
gopikāsu-netra-koṇa-bhāva-vṛnda-gandhanaḥ
svāṅghri-dāsyado 'stu me sa ballavendra-nandanaḥ [7]**

To be able to behold these ecstatic pastimes is the aspiration of all pure devotees. Even Cupid, the Enchanter, is enchanted by His personality and beauty. Cowherds' wives always strive to catch even a slightest glimpse of His ecstatic pastimes. May this Son of the King of Cowherds allow me to become a servant of His holy feet.

**puṣpachāyi-rādhikābhimarṣa-labdhi-tarṣitaḥ
prema-vāmya-ramya-rādhikāsyā-dṛṣṭi-harṣitaḥ
rādhikorasīha-lepa eṣa hāri-chandanaḥ
svāṅghri-dāsyado 'stu me sa ballavendra-nandanaḥ [8]**

As Śrī Rādhikā bends to pick some flowers, He feels an urge for Her touch. Delighted with Her quarrelsome love, He is enticed by the beautiful sandalwood paste smeared on Śrī Rādhikā's breasts. May this Son of the King of Cowherds allow me to become a servant of His holy feet.

**aṣṭakena yas tv anena rādhikāsu-vallabham
saṁstavīti darśane 'pi sindhujādi-durlabham
taṁ yunakti tuṣṭa-chitta eṣa ghoṣa-kānane
rādhikāṅga-saṅga-nanditātma-pāda-sevane [9]**

If anybody studies and recites this poem in glorification of Śrī Rādhikā's Beloved, who is rare to behold even for Lakṣmī Devī, their satiated heart will be irresistibly drawn to that forest of cowherds and thrilled to receive service to Śrī Rādhikā's holy feet in the company of Her dearest associates.

— — —

Vṛndāvanotsav (Joy of Vṛndāvan)

(By Śrīla Prabodhānanda Sarasvatī)

**vasatu mano mama madana-gopāle
nava-rati-keli-vilāsa-parāvadhi-rādhā-surata-rasāle** [ref]

May my mind be always fixed on Madan-Gopāl. He feels deeper and deeper loving attachment as He plays and relishes unrestrained amorous pastimes with Śrī Rādhā.

**mada-śikhi-piñchha-mukuṭa-parilāñchhita-kuñchita-kacha-nikurambe
mukharita-veṇu-hatatrapa-dhāvita-nava-vraja-yuvatī-kadambe** [1]

His head is adorned with an enchanting peacock-feather crown and beautiful curly hair. When He plays His irresistible flute, young Vraja *gopīs* shamelessly run to meet with Him in the forest.

**kalita-kalinda-sutā-pulinojjvala-kalpa-mahīruha-mūle
kiñkiṇī-kalarava-rañjita-kaṭi-taṭa-komala-pīta-dukule** [2]

He sits beneath an effulgent banyan tree on the sandy banks of the Kalindī, her waters murmuring softly. He wears gently tinkling ankle-bells and a yellow garment around his lotus waist.

**muralī-manohara-madhuratarādhara-ghanaruchi-chaura-kiśore
śrī-vṛṣabhānu-kumārī-mohana-ruchi-mukha-chandra-chakore** [3]

This echanting Flute Player is extremely sweet. Radiant like a cloud, He is a youthful thief. His beautiful face captivates the young daughter of Śrī Vṛṣabhānu, who relishes it like the *chakora* bird subsisting on drinking moonbeams.

**guñjā-hāra-makara-maṇi-kuṇḍala-kañkaṇa-nūpura-śobhe
mṛdu-madhura-smita-chāru-vilochanā rasika-vadhū-kṛta-lobhe** [4]

He looks very beautiful wearing a necklace of *guñjā* seeds, jewelled shark-shaped earrings and ankle-bells. As He has a sweet gentle smile and lovely eyes, He is coveted by all young wives, who are expert at relishing transcendental mellows.

**matta-madhu-vrata-guñjita-rañjita-gala-dolita-vana-māle
gandhodvarttita-suvalita-sundara-pulakita-bāhu-viśāle [5]**

Intoxicated bumblebees joyfully hum around the flower garland swinging on His neck. His beautiful long arms, their hairs standing on end, are smeared with sandalwood.

**ujjvala-ratna-tilaka-lalitālaka-sakanaka-mauktika-nāse
śārada-koṭi-sudhā-kiraṇojjvala-śrī-mukha-kamala-vilāse [6]**

He has a beautiful golden pearl in His nose, exquisite curly locks and an effulgent jewelled *tilak* mark on His forehead. His holy lotus face is more delightful than the rays of effulgence coming from the nectar of millions of white lotuses.

**grīvā-kaṭi-pada-bhaṅgī-manohara-ati-sukumāra-śarīre
vṛndāvana-nava-kuñja-grhāntara-rati-raṇa-raṅga-sudhīre [7]**

As He stands bending His neck, waist and knees, His very youthful figure looks enchanting. He is bent on enjoying in all possible ways within the alcoves of the fresh groves in Vṛndāvan.

**parimala-sāra-sakeśara-chandana-charchchita-rasa-lasad-aṅge
paramānanda-rasaika-ghanākṛti-pravahata-nandata-raṅge [8]**

His hair is perfumed with scented extracts, and His ravishing glowing figure is adorned with sandalwood. As He sports and performs His happy pastimes, He embodies a condensed form of transcendental ecstasy and supreme joy.

**pada-nakha-chandra-maṇi-chchhavi-lajjita-manasija-koṭi-samāje
adbhuta-keli-vilāsa-viśārada-vrajapura-nava-yuva-rāje [9]**

At the assembly of millions of moons, His toenails put to shame the effulgent splendour of all jewels and moon. He is the famed crown prince of Vrajapur, proficient at all kinds of miraculous plays and pastimes.

**rasika-sarasvatī-varṇita-mādhava-rūpa-sudhā-rasa-sāre
ramayata sādhu-budhā nija-hṛdayaṁ bhramata mudā kim asāre [10]**

Lord Mādhav's beauty that has been described by Rasika Sarasvatī is the very essence of all transcendental ecstasy. Intelligent personalities

become so content with it that all so-called pleasures of meditational practices and soul-searching become meaningless to them.

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Śrī Śrī Rādhā-Mādhava Mahotsav (Jubilation of Śrī Śrī Rādhā-Mādhav)

(By Śrīla Prabodhānanda Sarasvatī)

**smaratu mano mama niravadhi rādhām
madhupati-rūpa-guṇa-śravaṇodita-sahaja-manobhava-bādhām [1]**

My dear mind, please always remember Śrī Rādhā. As soon as She hears about Madhupati Kṛṣṇa's beauty, She feels naturally aroused and agitated.

**su-ruchira-kavarī-virājita-komala-parimala-malli-sumālām
mada-chala-khañjana-khelana-gañjana-lochana-kamala-viśālām [2]**

She has very beautiful hair, and Her neck is adorned with a garland of fragrant lotus flowers. Her large bright lotus eyes are more agile than the playful wagtail bird that keeps jumping everywhere like mad.

**madakari-rāja-virājad-anuttama-chalita-lalitā-gati-bhaṅgīm
ati-sukumāra-kanaka-nava-champaka-gaura-madhura-madhurāṅgīm [3]**

Her beautiful agile gait and bent posture surpass the magnificence of the king of mad elephants. Her very youthful and sweetly beautiful figure is of an enchanting golden colour, the colour of a newly blossomed *champaka* flower.

**maṇi-keyura-lalita-balayāvalī-maṇḍita-mṛdu-bhujavallīm
prati-padam-adbhuta rūpa-chamatkṛti-mohana-yuvatī-matallīm [4]**

Her gentle beautiful arms are adorned with jewelled armlets and elegant bracelets. The more you behold the beauty of this enchanting young girl, the more astonishing and miraculous it appears to be.

**mṛdu-mṛdu-hāsa-lalita-mukha-maṇḍala-kṛta-śaśi-bimba-viḍambām
kiṅkiṇi-jāla khachita-prṭhu-sundara-nava-rasa-rāśi-nitambām [5]**

The sweet smile on Her gentle face derides the beauty of the moon-disc. Her dainty ankle-bells tinkle as She dances expressing very beautiful, novel ecstatic sentiments.

**chitrita-kañchulikā-sthagitodbhaṭa-kucha-hāṭaka ghaṭasobhām
sphurad-arunādhara-svādu-sudhā-rasa-kṛta-hari-mānasa-lobhām [6]**

Her beautiful, well-formed breasts, which resemble round water-pots, are covered with a colourful bodice – the sight of Her shaking reddish breasts is pure nectar that arouses the mind of the Supreme Lord.

**sundara-chibuka virājita-mohana-mochaka-bindu-vilāsām
sakanaka-ratna-khachita-pr̥thu-mauktika-ruchi-ruchirojjvala-nāsām [7]**

Her beautiful chin is decorated with an effulgent, charming auspicious dot; and a beautiful pearl set in gold and ornamented with gems shines brilliantly in Her nose.

**ujjala-rāga-rasāmṛta-sāgara-sāra-tanuṁ sukha-rūpām
nipatita-mādhava-mugdha-mano-mṛganābhi-sudhā-rasa-kūpām [8]**

Her figure is an ocean of nectar of ecstatic paramour love; it is the very embodiment of bliss. Captivated by Her beauty, Lord Mādhava Himself is swept off His feet, revelling in the pure nectar of musk.

**nūpura-hāra-mano-hara-kuṇḍala-kṛta-ruchim-aruna-dukūlām
pathi pathi madana-madākula gokula-chandra-kalita pada-mūlām [9]**

Seeing Her walk down the road in Her crimson dress, adorned with ankle-bells, necklace and charming earrings, Gokula-chandra Śrī Kṛṣṇa loses His mind and falls at the soles of Her feet.

**rasika-sarasvatī-gīta-mahādbhuta-rādhā-rūpa-rahasyam
vṛndāvana-rasa-lālasa-manasām-idam-upageyam-avaśyam [10]**

Thus, Rasika Sarasvatī sings about the mystery of Śrī Rādhā's greatly astonishing beauty, which must be sung by all those who long and crave for the ecstatic devotional pastimes of Vṛndāvan.

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**jaya jaya rādhā-mādhava rādhā-mādhava rādhe
(jayadevera prāṇa-dhana he)**

Glory, glory to Rādhā-Mādhav, Rādhā-Mādhav, Rādhā (the treasure of Jayadev's heart)!

**jaya jaya rādhā-madana-gopāla rādhā-madana-gopāla rādhe
(sītānāthera prāṇa-dhana he)**

Glory, glory to Rādhā-Madan-gopāl, Rādhā-Madan-gopāl, Rādhā (the treasure of Advaita Āchārya's heart)!

**jaya jaya rādhā-govinda rādhā-govinda rādhe
(rūpa-goswāmīra prāṇa-dhana he)**

Glory, glory to Rādhā-Govinda, Rādhā-Govinda, Rādhā (the treasure of Rūpa Goswāmī's heart)!

**jaya jaya rādhā-madana-mohana rādhā-madana-mohana rādhe
(sanātanera prāṇa-dhana he)**

Glory, glory to Rādhā-Madan-mohan, Rādhā-Madan-mohan, Rādhā (the treasure of Sanātan Goswāmī's heart)!

**jaya jaya rādhā-gopīnātha rādhā-gopīnātha rādhe
(madhu-panḍītera prāṇa-dhana he)**

Glory, glory to Rādhā-Gopīnāth, Rādhā-Gopīnāth, Rādhā (the treasure of Madhu Paṇḍit's heart)!

**jaya jaya rādhā-dāmodara rādhā-dāmodara rādhe
(jīva goswāmīra prāṇa-dhana he)**

Glory, glory to Rādhā-Dāmodar, Rādhā-Dāmodar, Rādhā (the treasure of Jīva Goswāmī's heart)!

**jaya jaya rādhā-ramaṇa rādhā-ramaṇa rādhe
(gopāla bhaṭṭera prāṇa-dhana he)**

Glory, glory to Rādhā-Ramaṇ, Rādhā-Ramaṇ, Rādhā (the treasure of Gopāl Bhaṭṭa's heart)!

**jaya jaya rādhā-vinoda rādhā-vinoda rādhe
(lokanāthera prāṇa-dhana he)**

Glory, glory to Rādhā-Vinod, Rādhā-Vinod, Rādhā (the treasure of Lokanāth's heart)!

jaya jaya rādhā-giridhārī rādhā-giridhārī rādhe
(dāsa goswāmīra prāṇa-dhana he)

Glory, glory to Rādhā-Giridhārī, Rādhā-Giridhārī, Rādhā
(the treasure of Raghunāth Dās Goswāmī's heart)!

jaya jaya rādhā-śyāma-sundara rādhā-śyāma-sundara rādhe
(śyāmānandera prāṇa-dhana he)

Glory, glory to Rādhā-Śyāmasundar, Rādhā-Śyāmasundar, Rādhā
(the treasure of Śyāmānanda's heart)!

jaya jaya rādhā-baṅku-bihārī rādhā-baṅku-bihārī rādhe
(haridāsera prāṇa-dhana he)

Glory, glory to Rādhā-Baṅki-bihārī, Rādhā-Baṅki-bihārī, Rādhā
(the treasure of Haridās's heart)!

jaya jaya rādhā-kānta rādhā-kānta rādhe
(vakreśvarera prāṇa-dhana he)

Glory, glory to Rādhā-Kānta, Rādhā-Kānta, Rādhā (the treasure of Vakreśvar's heart)!

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Vrajarāja-Suta Aṣṭakam (Glorification of the Son of the King of Vraja)

śrī-śrī-vraja-rāja-sutāya namaḥ

Obeisances to the holy Son of the King of Vraja.

nava-nīrada-nindita-kānti-dharaṁ
rasa-sāgara-nāgara-bhūpa-varam
śubha-vaṅkima-chāru-śikhaṇḍa-śikhaṁ
bhaja kṛṣṇa-nidhiṁ vraja-rāja-sutam [1]

His lustre resembles the beauty of a fresh rain cloud. He is the great prince who enjoys His amorous pastimes in the ocean of ecstatic mellows. His head is adorned with an auspicious peacock feather, bending charmingly to the side. Worship this treasure, Śrī Kṛṣṇa, the Son of the King of Vraja!

**bhru viśaṅkita-vaṅkima-śakra-dhanuṁ
mukha-chandra-vinindita koṭi-vidhum
mṛdu-manda-suhāsyā-subhāsyā-yutaṁ
bhaja kṛṣṇa-nidhiṁ vraja-rāja-sutam [2]**

His eyebrows are bent quizzically, like an arched rainbow (resembling Lord Indra's powerful bow). The beauty of His moon-like face surpasses that of a million moons. He speaks sweetly with a gentle smile on His lips. Worship this treasure, Śrī Kṛṣṇa, the Son of the King of Vraja!

**suvikampad-anaṅga-sad-aṅga-dharaṁ
vraja-vāsi-manohara-veśa-karam
bhṛṣa-lāñchhita-nīla-saroja-dṛśaṁ
bhaja kṛṣṇa-nidhiṁ vraja-rāja-sutam [3]**

His beautiful figure makes the Cupid quiver uncontrollably. His attire enchants all residents of Vraja. He looks like an elaborately decorated blue lotus flower. Worship this treasure, Śrī Kṛṣṇa, the Son of the King of Vraja!

**alakāvali-maṇḍita-bhāla-taṭaṁ
śruti-dolita-mākara-kunḍalakam
kaṭi-veṣṭita-pīta-paṭam sudhaṭaṁ
bhaja kṛṣṇa-nidhiṁ vraja-rāja-sutam [4]**

The sides of His forehead are adorned with curly locks; shark-shaped earrings swing on His ears; and an exquisite *dhoti* is tied around His waist. Worship this treasure, Śrī Kṛṣṇa, the Son of the King of Vraja!

**kala-nūpura-rājita-chāru-padaṁ
maṇi-rañjita-gaṇjita-bhṛṅga-madam
dhvaja-vajra-jhaṣāṅkita-pāda-yugaṁ
bhaja kṛṣṇa-nidhiṁ vraja-rāja-sutam [5]**

Embellished with gently tinkling ankle-bells, His soft feet put the lustre of jewels to shame and drive bumblebees mad. They are adorned with the marks of a flag, thunderbolt and fish. Worship this treasure, Śrī Kṛṣṇa, the Son of the King of Vraja!

**bhṛśa-chandana-charchchita-chāru-tanuṁ
maṇi-kaustubha-garhita-bhānu-tanuṁ
vraja-bāla-śiromaṇi-rūpa-dhṛtaṁ
bhaja kṛṣṇa-nidhiṁ vraja-rāja-sutam [6]**

His soft body is generously covered with sandalwood, and its lustre reproaches the beauty of even the *kaustubha* jewel. Assuming this beautiful form of a young boy, He is the crest-jewel of Vṛndāvan. Worship this treasure, Śrī Kṛṣṇa, the Son of the King of Vraja!

**sura-vṛnda-suvandya-mukunda-hariṁ
sura-nātha-śiromaṇi-sarva-gurum
gīridhāri-murāri-purāri-param
bhaja kṛṣṇa-nidhiṁ vraja-rāja-sutam [7]**

He is extolled by all gods as Hari and Mukunda (the Supreme Lord; the bestower of such benediction that even liberation loses its sense). He is the Lord of all gods, a crest-jewel, and the teacher of all teachers. He is Gīridhāri, Murāri and Purāri (He lifts Govardhan Hill; He is a slayer of Mura and Pura). He is the Supreme Lord. Worship this treasure, Śrī Kṛṣṇa, the Son of the King of Vraja!

**vṛṣabhānu-sutā-vara-keli-param
rasa-rāja-śiromaṇi-veśa-dharam
jagad-īśvaram-īśvaram-īḍya-varam
bhaja kṛṣṇa-nidhiṁ vraja-rāja-sutam [8]**

In His highest pastimes that occur in the company of King Vṛṣabhānu's Daughter, He appears as the most precious Rasarāj, King of Transcendental Ecstasy. He is extolled as the Lord of the Lord of the entire world. Worship this treasure, Śrī Kṛṣṇa, the Son of the King of Vraja!

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Śrī Śrī Govardhana-vāsa Prārthanā Daśakam (Prayer for Residence at Śrī Govardhan)

(By Śrīmad Raghunāth Dās Goswāmī Prabhu)

śrī-śrī-govardhana-pāda-padmebhyo namaḥ
My obeisances at the holy lotus feet of Śrī Śrī Govardhan.

nija-pati-bhuja-daṇḍach-chhatra-bhāvaṁ prapadya
pratihata-mada-dhr̥ṣṭoddaṇḍa-devendra-garva
atula-pr̥thula-śaila-śreṇi-bhūpa-priyaṁ me
nija-nikaṭa-nivāsaṁ dehi govardhana tvam [1]

You assumed the form of an umbrella, with Your Master's arm propping You up; You checked the insolent, mad pride of the King of Heaven; the incomparable, great King among all mountains, You are very dear to the Lord. O Govardhan, please give me a residence near You.

pramada-madana-līlāḥ kandare kandare te
rachayati nava-yunor dvandvam asminn amandam
iti kila kalanārthaṁ lagnakas tat dvayor me
nija-nikaṭa-nivāsaṁ dehi govardhana tvam [2]

You make it possible for the Youthful Divine Couple to enjoy rapt amorous pastimes in Your caves without any reservation, satiating Their hankering for each other's company. O Govardhan, please give me a residence near You.

anupama-maṇivedī-ratna-siṁhāsanorvī-
ruha-jhara-dara-sānu-droṇi-saṅgheṣu raṅgaiḥ
saha bala-sakhibhiḥ saṁkhalayan sva-priyaṁ me
nija-nikaṭa-nivāsaṁ dehi govardhana tvam [3]

Providing thrones decorated with matchless transcendental jewels and gems, as well as trees, waterfalls, streams, mountain ridges and valleys, You allow your beloved Lord Kṛṣṇa enjoy His playful pastimes in the company of Balarām and His friends. O Govardhan, please give me a residence near You.

rasa-nidhi-nava-yūnoḥ sākṣaṇīm dāna-keler-
dyuti-parimala-viddhām śyāma-vedīm prakāśya
rasika-bara-kulānām modam āsphālayan me
nija-nikaṭa-nivāsaṁ dehi govardhana tvam [4]

You witness the playful toll-road pastimes of the Youthful Divine Couple, an ocean of transcendental ecstasy, and manifest an effulgent, fragrant *śyāmavedī* seat. You are the thrilling delight of all connoisseurs of divine ecstasy. O Govardhan, please give me a residence near You.

hari-dayitam-apūrvaṁ rādhikā-kunḍam-atma-
priya-sakham iha kaṇṭhe narmaṇāliṅgya guptaḥ
nava-yuva-yuga-khelās tatra paśyan raho me
nija-nikaṭa-nivāsaṁ dehi govardhana tvam [5]

You playfully put Your arm around the neck of Your magnificent bosom friend, Śrī Rādhā Kuṇḍa, who is very dear to the Lord, and secretly behold the novel, sacred pastimes of the Divine Couple that take place there. O Govardhan, please give me a residence near You.

sthala-jala-tala-śaṣpair bhūruhach-chhāyā cha
prati-padam-anukālaṁ hanta samvardhayan gāḥ
tri-jagati nija-gotraṁ sārthakaṁ khyāpayan me
nija-nikaṭa-nivāsaṁ dehi govardhana tvam [6]

Lo! You nurture all cows by giving them pastures, water, foothills, tender grass and shade of trees wherever and whenever they need it. Your glories and significance are proclaimed in the whole three worlds. O Govardhan, please give me a residence near You.

surapati-kṛta-dīrgha-drohato goṣṭha-rakṣām
tava nava-gr̥ha-rūpasyāntare kurvata iva
agha-baka-ripuṇochchair datta-māna drutaṁ me
nija-nikaṭa-nivāsaṁ dehi govardhana tvam [7]

You protected all cowherds and their families from the prolonged mischief caused by Indra, the chief of gods, providing them with a new home inside Yourself. It takes You seconds to destroy the arrogance of

violent enemies, such as Aghasur and Bakasur. O Govardhan, please give me a residence near You.

**giri-nṛpa! hari-dāsa-śreṇī-varyeti nāmā-
mṛtam idam uditam śrī-rādhikā-vaktra-chandrāt
vraja-nava-tilakatve kṛpta! vedaiḥ sphuṭam me
nija-nikaṭa-nivāsaṁ dehi govardhana tvam [8]**

O Great Mountain, Protector! You are the ‘Chief Servant of the Lord’ – the nectar of this Name emanated from the moon-like mouth of Śrī Rādhikā. You are created to add novel embellishment and glory to Śrī Vraja Dhām! This is clearly stated in the Vedas. O Govardhan, please give me a residence near You.

**nija-jana-yuta-rādhā-kṛṣṇa-maitrī-rasākta-
vraja-nara-paśu-pakṣi-vrāta-saukhyaika-dātaḥ
agaṇita-karuṇatvān mām urīkṛtya tāntam
nija-nikaṭa-nivāsaṁ dehi govardhana tvam [9]**

You delight all birds, beasts and men of Vraja, who serve Rādhā-Kṛṣṇa and Their associates as their friends. Bestowing Your causeless mercy, please accept this languished soul. O Govardhan, please give me a residence near You.

**nirupadhi-karuṇena śrī-śācī-nandanena
tvayi kapaṭi-śaṭho 'pi tvat-priyeṇārpito 'smi
iti khalu mama yogyāyogyatām tam agraṇan
nija-nikaṭa-nivāsaṁ dehi govardhana tvam [10]**

Your dearest beloved, the son of Śrī Śācī Devī, who is irreproachably benevolent, has placed this deceitful rogue into Your care. Please do not consider whether I am fit or unfit. O Govardhan, please give me a residence near You.

**rasada-daśakam asya śrīla-govardhanasya
kṣiti-dhara-kula-bhartur yaḥ prayatnād adhīte
sa sapadi sukhade 'smin vāsam āsādyā sāksāch-
chhubhada-yugala-sevā-ratnam āpnoti tūrṇam [11]**

Those who strive to study and recite this nectarean poem about Śrīla Govardhan, the greatest of Mountains, will immediately attain a happy residence there and very soon receive the precious jewel of auspicious service to the Divine Couple.

Śrī Kuñja-Bihārī Stava Aṣṭakaṁ

(By Śrīla Rūpa Goswāmī Prabhu)

namaḥ śrī-kuñja-bihārīṇe

Obeisances to Śrī Kṛṣṇa, who enjoys His pastimes in the groves of Vṛndāvan.

indranīla-maṇi-mañjula-varṇaḥ,
phulla-nīpa-kusumāñchita-karṇaḥ
kṛṣṇalābhir akṛṣorasi-hārī,
sundaro jayati kuñja-bihārī [1]

Glory to the beautiful Lord Śrī Kuñja-Bihārī Kṛṣṇa, who enjoys His pastimes in the groves of Vṛndāvan! His beautiful figure is the colour of a blue sapphire. He tucks fully bloomed *kadamba* flowers behind His ear and wears a necklace of *guñjā* beads on His broad chest.

rādhikā-vadana-chandra-chakoraḥ,
sarva-vallava-vadhū-dhṛti-chauroḥ
charchcharī-chaturatāñchita-chārī-
chāruto jayati kuñja-bihārī [2]

Glory to Śrī Kuñja-Bihārī Kṛṣṇa! He is the *chakora* bird subsisting on drinking the moonbeams of Śrī Rādhikā's holy face. He robs all cowherd men's young wives of their composure. He dances and sings in a very expert and lovely way.

sarvataḥ prathita-kaulika-parva-
dhvarṁsanena hṛta-vāsava-garvaḥ
goṣṭha-rakṣaṇa-kṛte giridhārī,
līlayā jayati kuñja-bihārī [3]

Glory to Śrī Kuñja-Bihārī Kṛṣṇa! Having broken a traditional sacrificial ritual, He removed Lord Indra's pride and protected His villagers by holding up Girirāj Govardhan.

rāga-maṇḍala-vibhūṣita-varṁśī-
vibhrameṇa madanotsava-śaṁsī
stūyamāna-charitaḥ śuka-śārī-
śreṇibhir jayati kuñja-bihārī [4]

Glory to Śrī Kuñja-Bihārī Kṛṣṇa! He incites amorous joy with His unsettling flute, which is embellished with transcendental passion and extolled by the parrots Śuka and Śārī.

śātakumbha-ruchi-hāri-dukūlaḥ
keki-chandraka-virājita-chūlaḥ
navya-yauvana-lasad-vraja-nārī-
rañjano jayati kuñja-bihārī [5]

Glory to Śrī Kuñja-Bihārī Kṛṣṇa! Clad in enchanting, beautiful clothes of golden colour, with the 'eye' of a peacock feather tucked in His hair, He is the delight of all effulgent youthful girls in Vraja.

sthāsakī-kṛta-sugandhi-paṭīraḥ
svarṇa-kāñchi-parīśobhi-kaṭīraḥ
rādhikonnata-payodhara-vārī-
kuñjaro jayati kuñja-bihārī [6]

Glory to Śrī Kuñja-Bihārī Kṛṣṇa! His torso is smeared with fragrant oils. He wears a beautiful golden belt around His waist. Like a tied elephant, He is tethered to Rādhikā's raised breasts.

gaura-dhātu-tilakojjvala-bhālaḥ
keli-chañchalita-champaka-mālaḥ
adri-kandara-gr̥he-svabhisārī,
subhruvāṁ jayati kuñja-bihārī [7]

Glory to Śrī Kuñja-Bihārī Kṛṣṇa! His forehead is embellished with beautiful eyebrows and an effulgent yellow-clay *tilak* mark. A garland of *champaka* flowers swings happily on His neck. He comes to meet His girlfriends in mountain caves.

vibhramochchala-dṛgañchala-nṛtya-
kṣipta-gopa-lalanā-khila-kṛtyaḥ
prema-matta-vṛṣabhānu-kumārī-
nāgaro jayati kuñja-bihārī [8]

Glory to Śrī Kuñja-Bihārī Kṛṣṇa! His flustering sidelong glances and dancing leaves the distracted wives of cowherds powerless. Madly in love, He enjoys amorous pastimes with the youthful daughter of King Vṛṣabhānu.

aṣṭakaṁ madhura-kuñja-bihārī-
krīḍayā paṭhati yaḥ kila hārī
sa prayāti vilasat-para-bhāgaṁ
tasya pāda kamalārchchana-rāgam [9]

Those who study and recite this poem describing the nectarean pastimes of Śrī Kuñja-Bihārī Kṛṣṇa will certainly attain the great effulgent fortune of loving attachment to His holy lotus feet.

Śrī Rādhā Kuṇḍa Aṣṭakam

(By Śrīla Raghunāth Dās Goswāmī)

śrīmad-īśvarī-kuṇḍāya namaḥ

Obeisances to the holy pond of the Supreme Goddess Śrī Rādhikā.

vṛṣabha-danuja-nāśān-narma-dharmokti-raṅgair
nikhila-nija-sakhībhir yat sva-hastena pūrṇam
prakaṭitam api vṛndāraṇya-rājñā pramodais
tad ati-surabhi rādhā-kuṇḍam evāśrayo me [1]

When all His girlfriends spoke jokingly about the (grave) religious implications of killing the bull demon Vṛṣabha, the King of Vṛndāvan forests, Śrī Kṛṣṇa, happily manifested You with His own hands. May this exquisite Rādhā Kuṇḍa be my only shelter.

**vraja-bhuvi mura-śatroḥ preyasīnām nikāma-
asulabham api tūrṇam prema-kalpa-drumam tam
janayati hṛdi bhūmau snātur uchchaiḥ priyam yat
tad ati-surabhi rādhā-kuṇḍam evāśrayo me [2]**

Situated in the land of Vraja, by the wish of the beloved of Śrī Kṛṣṇa (Mura's enemy), you are created as a wish-fulfilling tree of divine love, which is very hard to attain, but you make it possible to attain it very fast for the exalted souls who lovingly bathe in you within their hearts. May this exquisite Rādhā Kuṇḍa be my only shelter.

**agha-ripur api yatnād atra devyāḥ prasāda-
prasara-kṛta-katākṣa-prāpti-kāmaḥ prakāmam
anuserati yad uchchaiḥ snāna-sevānubandhais
tad ati-surabhi rādhā-kuṇḍam evāśrayo me [3]**

Here, longing to catch a merciful sidelong glance of His Goddess, Śrī Kṛṣṇa (Agha's enemy), happily inaugurated the exalted service of bathing in you. May this exquisite Rādhā Kuṇḍa be my only shelter.

**vraja-bhuvana-sudhāmśoḥ prema-bhumir nikāmaḥ
vraja-madhura-kiśorī-mauli-ratna-priyeva
parichitam api nāmnā yāchcha tenaiva tasyās
tad ati-surabhi rādhā-kuṇḍam evāśrayo me [4]**

As part of the nectar existing in Śrī Vraja, you embody the coveted divine love for the Lord. You have been named after the dearest, sweetest, crest-jewel Girl dwelling in Śrī Vraja. May this exquisite Rādhā Kuṇḍa be my only shelter.

**api jana iha kaśchid yasya sevā-prasādaiḥ
praṇaya-sura-latā syāt tasya goṣṭhendra-sūnoḥ
sapadi kila madīśā-dāsyā-puṣpa-praśasyā
tad ati-surabhi rādhā-kuṇḍam evāśrayo me [5]**

By serving you, one can turn into a creeper of divine love for the Son of the King of cowherds and blossom with the flowers of divine servitude to Śrī Rādhikā. May this exquisite Rādhā Kuṇḍa be my only shelter.

taṭa-madhura-nikuñjāḥ kṛpta-nāmāna uchchair
nija-parijana-vargaiḥ saṁvibhajyāśritās taiḥ
madhukara-ruta-ramyā yasya rājanti kāmyaś
tad ati-surabhi rādhā-kuṇḍam evāśrayo me [6]

Your intimate associates have divided among themselves the sweet secluded alcoves on your shores and called them different names. The buzzing of the bees filling your shores produces a delightful, arousing effect. May this exquisite Rādhā Kuṇḍa be my only shelter.

taṭa-bhuvi vara-vedyām yasya narmāti-hṛdyām
madhura-madhura-vārtām goṣṭha-chandrasya bhaṅgyā
prathayati mitha īśā prāṇa-sakhyālibhiḥ sā
tad ati-surabhi rādhā-kuṇḍam evāśrayo me [7]

It is on your famed, exalted shores that Śrī Kṛṣṇa, the Moon of Cowherds, exchanges with His beloved girlfriends many charming pastimes, sweetest talks and playful jokes. May this exquisite Rādhā Kuṇḍa be my only shelter.

anudinam ati-raṅgaiḥ prema-mattāli-saṅghair
vara-sarasija-gandhair hāri-vāri-prapūrṇe
viharata iha yasmin dampaṭī tau pramattau
tad ati-surabhi rādhā-kuṇḍam evāśrayo me [8]

Every day, the Divine Couple very happily visit your charming pond flourishing with beautiful fragrant lotuses and enjoy Their intoxicating pastimes in the company of young girls, who are engulfed in divine love for Them. May this exquisite Rādhā Kuṇḍa be my only shelter.

avikalam ati devyāś chāru kuṇḍāṣṭakam yaḥ
paripaṭhati tadīyollāsi-dāsyārpitātmā
achiram iha śarīre darśayaty eva tasmai
madhu-ripur ati-modaiḥ śliṣyamāṇām priyām tām [9]

If somebody regularly studies or recites this poem in glorification of this magnificent, divine pond, their happy enthusiasm and devotion will swiftly allow them, even while still in this body, to behold the extremely charming sight of Śrī Madhusūdan Kṛṣṇa embracing His beloved.



Śrī Govinda Kuṇḍa Māhātmya (Glories of Śrī Govinda Kuṇḍa)

(By Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj)

**samudra-sambhavā gābhī āpana
dugdhe abhiṣeka kaila vrajendra-nandana [1]**

The heavenly cow Surabhi, who was born from the ocean, bathed the Son of the King of Vraja with her milk.

**sei dugdhe pūrṇa kuṇḍa ‘śrī-govinda’ nāma
ramya giri-govardhane śobhe abhirāma [2]**

From this milk, there appeared a pond known as Śrī Govinda Kuṇḍa. It exists beautifully at the enchanting Govardhan Hill.

**kuṇḍa-vāri mahā-pāpa-hārī se chinmaya
snāne pāne bhava-bhaya tri-tāpa nāśaya [3]**

The transcendental waters of this pond remove even the greatest sins. If anyone bathes or drinks this water, they become free from the fear of material existence and from the three-fold miseries.

**bahu-bhāgye keha sei dugdhāsvāda pāya
chidānanda-deha labhu kṛṣṇa-loke yāya [4]**

Only very fortunate souls can drink the water from this pond and get the taste of milk – such souls attain a transcendental body and come to the eternal abode of Lord Kṛṣṇa.

**śrī-kṛṣṇa-mānase yebā kare hethā snāna
gupta-govardhane rādhā-kṛṣṇa-sevā pāna [5]**

Those who bath here meditating on Lord Śrī Kṛṣṇa receive service to Śrī Rādhā-Kṛṣṇa at Gupta (Hidden) Govardhan.

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Śrī Śrī Rādhikā Aṣṭakam (1)

(By Śrīla Kṛṣṇa Dās Kavirāj Goswāmī)

kuṅkumākta-kāñchanābja-garva-hāri-gaurabhā
pītanāñchitābja-gandha-kīrti-nindī-saurabhā
ballaveśa-sūnu-sarva-vāñchhitārtha-sādhikā
mahyam-ātma-pāda-padma-dāsyā-dāstu rādhikā [1]

Her golden lustre disarms the proud beauty of golden *kumkum*-covered lotuses. Her fragrance reproaches the famed scent of saffron-colour lotuses. She is the daughter of the King of Cowherds, replete with all coveted properties. May I have devotion to the holy lotus feet of this Śrī Rādhikā.

kauravinda-kānti-nindī-chitra-paṭṭa-śāṭikā
kṛṣṇa-matta-bhṛṅga-keli-phulla-puṣpa-vāṭikā
kṛṣṇa-nitya-saṅgamārtha-padma-bandhu-rādhikā
mahyam-ātma-pāda-padma-dāsyā-dāstu rādhikā [2]

Her bright silken dress reproaches the bright lustre of rubies and corals. She is a lush flower garden where Kṛṣṇa plays like a mad bumblebee. Worshipping Padmabandhu, the God of Sun, She always prays to be with Kṛṣṇa. May I have devotion to the holy lotus feet of this Śrī Rādhikā.

saukumārya-sṛṣṭa-pallavāli-kīrti-nigrahā
chandra-chandanotpalendu-sevya-śīta-vigrahā
svābhimarśa-ballaviśa-kāma-tāpa-bādhikā
mahyam-ātma-pāda-padma-dāsyā-dāstu rādhikā [3]

She defeats the glory of newly sprouted tender leaves. She is the very embodiment of the universally worshipping coolness of the moon, sandalwood, blue lotuses and camphor – Her cooling touch relieves the Lord of *gopīs* from scorching lust. May I have devotion to the holy lotus feet of this Śrī Rādhikā.

viśva-vandya-yauvatābhivanditāpi yā ramā
rūpa-navya-yauvanādi-sampadā na yat-samā

**śīla-hārda-līlayā cha sā yato 'sti nādhikā
mahyam-ātma-pāda-padma-dāsyā-dāstu rādhikā [4]**

Ramā (the Goddess of Fortune, Lakṣmī Devī) is worshipped by all young girls of the universe – no one can compare to her in beauty, youth and other virtues – but even with her sterling character, loving heart and beautiful pastimes, she cannot compare to Śrī Rādhikā. May I have devotion to the holy lotus feet of this Śrī Rādhikā.

**rāsa-lāsyā-gīta-narma-sat-kalāli-pañḍitā
prema-ramya-rūpa-veśa-sad-guṇāli-mañḍitā
viśva-navya-gopa-yoṣid-ālito 'pi yādhikā
mahyam-ātma-pāda-padma-dāsyā-dāstu rādhikā [5]**

She is expert at enacting eternal pastimes of amorous dealings, dancing and singing. An abode of all good qualities, She is garbed in the delightful beauty of pure love. She is higher than any world-renowned *gopī*. May I have devotion to the holy lotus feet of this Śrī Rādhikā.

**nitya-navya-rūpa-keli-kṛṣṇa-bhāva-sampadā
kṛṣṇa-rāga-bandha-gopa-yauvateṣu kampadā
kṛṣṇa-rūpa-veśa-keli-lagna-sat-samādhikā
mahyam-ātma-pāda-padma-dāsyā-dāstu rādhikā [6]**

Enriched with Her beautiful pastimes and deep love for Lord Kṛṣṇa, She is eternally extolled and makes all *gopīs* who are in love with Kṛṣṇa tremble in awe. She always meditates on Kṛṣṇa's beautiful pastimes. May I have devotion to the holy lotus feet of this Śrī Rādhikā.

**sveda-kampa-kaṇṭakāśru-gadgadādi-sañchitā
marṣa-harṣa-vāmatādi-bhāva-bhūṣaṇāñchitā
kṛṣṇa-netra-toṣi-ratna-mañḍanāli-dādhikā
mahyam-ātma-pāda-padma-dāsyā-dāstu rādhikā [7]**

When overwhelmed, She begins to perspire, tremble, horripilate, cry and stutter. She is adorned with the symptoms of divine ecstasy: sometimes. She shows full composure, sometimes sudden jubilation, and sometimes sudden coyness. She wears jewelled ornaments that are very pleasing to Kṛṣṇa's eye. May I have devotion to the holy lotus feet of this Śrī Rādhikā.

yā kṣaṇārdha-kṛṣṇa-viprayoga-santatoditā-
neka-dainya-chāpalādi-bhāva-vṛnda-moditā
yatna-labdha-kṛṣṇa-saṅga-nirgatākhilādhikā
mahyam-ātma-pāda-padma-dāsyā-dāstu rādhikā [8]

To Her, even half a moment of separation from Kṛṣṇa seems like eternity and perturbs Her greatly: She feels very humble, then suddenly restless, and so on. She revels in many divine sentiments. And once She is finally again with Kṛṣṇa, all those disturbing feelings are gone. May I have devotion to the holy lotus feet of this Śrī Rādhikā.

aṣṭakena yas tv anena nauti kṛṣṇa-vallabhām
darśane 'pi śailajādi-yoṣidāli-durlabhām
kṛṣṇa-saṅga-nanditātma-dāsyā-sīdhu-bhājanam
taṁ karoti nanditāli-saṁchayāśu sā janam [9]

If somebody recites this poem glorifying the beloved of Kṛṣṇa, whom it is rare for even Parvatī Devī and other exalted ladies to see, She swiftly includes them in the circle of Her happy girlfriends who participate in nectarean service in the happy association of Lord Kṛṣṇa.

Śrī Śrī Rādhikā Aṣṭakam (2)

(By Śrīla Rūpa Goswāmī Prabhu)

śrī-śrī-rādhikāyai namaḥ

Obeisances to Śrī Śrī Rādhikā.

diśi diśi rachayantīm sañcharan-netra-lakṣmī-
vilasita-khuralībhiḥ khañjarīṭasya khelām
hṛdaya-madhūpa-mallīm ballabhādhīśa-sūnor
akhila-guṇa-gabhīrām rādhikām archchayāmi [1]

Wherever She casts Her beautiful glance, Her eyes dart about like a restless wagtail bird. Śrī Kṛṣṇa's heart to Her is like a fragrant flower to

a bumblebee. She is infinitely replete with all virtues. I am worshipping this Śrī Rādhikā.

pitur iha vṛṣabhānor anvavāya-prāśastīm
jagati kila samaste suṣṭhu vistārayantīm
vraja-nṛpati-kumāraṁ khelayantīm sakhībhiḥ
surabhini nija-kunḍe rādhikām archchayāmi [2]

She is the glory of the lineage of Her father, King Vṛṣabhānu. Verily, She extends all possible benediction throughout the world. Together with Her girlfriends, She plays with the youthful Son of the King of Vraja. I am worshipping this Śrī Rādhikā.

śarad-upachita-rākā-kaumūdī-nātha-kīrti-
prakara-damana-dīkṣā-dakṣiṇa-smera-vaktrām
naṭad-aghabhid-apāṅgottuṅgitānaṅga-raṅgām
kalita-ruchi-taraṅgām rādhikām archchayāmi [3]

Her beautiful smiling face tilted to the right overpowers the pastimes of the Master of the enchanting full autumnal moon. The sight of the Lord's charming dancing delights Her and creates waves of divine taste within Her. I am worshipping this Śrī Rādhikā.

vividha-kusuma-vṛndotphulla-dhammilla-dhātī-
vighaṭita-mada-ghūrṇat-keki-pichchha-prāśastīm
madhuripu-mukha-bimbodgīrṇa-tāmbūla-rāga-
sphurad-amala-kapolām rādhikām archchayāmi [4]

When She sees the face of Madhusūdan Kṛṣṇa (who famously killed the demon Madhu), embellished with a peacock feather seductively swinging in the air, it sends Her beautifully braided hair, tied around Her head and decorated with blossoms of various flowers, into sudden disarray and Her pitch-white cheeks turn bright red (from the touch of His betel-tinted lips). I am worshipping this Śrī Rādhikā.

amalina-lalitāmbhaḥ sneha-siktāntaraṅgām
akhila-vidha-viśākhā-sakhya-vikhyātaśilām
sphurad-aghabhid-anargha-prema-māṇikyā-peṭīm
dhṛta-madhura-vinodām rādhikām archchayāmi [5]

She is deeply affectionate to Her stainless girlfriend, Lalitā, and renowned for Her broad friendship with Viśākhā. She is a treasure trove of divine love for the effulgent Slayer of the demon Agha. She is the delight and nourishment of the deepest loving exchanges. I am worshipping this Śrī Rādhikā.

**atula-mahasi vṛndāraṇya-rājye 'bhiṣiktām
nikhila-samaya-bhartuḥ kārtikasyādhidevīm
aparimita-mukunda-preyasī-vṛnda-mukhyāṁ
jagad-agma-hara-kīrtiṁ rādhikām archchayāmi [6]**

Possessing incomparable spiritual power and seated on the imperial throne of Vṛndāvan, You are the presiding Deity of the holy month of Kārtik, the best of all seasons. You are the chief among the beloved of the unlimited Lord Mukunda. Your glory removes all miseries and inauspiciousness in the world. I am worshipping this Śrī Rādhikā.

**hari-pada-nakha-koṭī-prṣṭha-paryanta-sīmā-
taṭam api kalayantīm prāṇa-koṭer abhīṣṭam
pramudita-madirākṣī-vṛnda-vaideghya-dīkṣā-
gurum ati-guru-kīrtiṁ rādhikām archchayāmi [7]**

The slopes of the Supreme Lord's toenails are like oceans extending all the way to the horizon – they are dearer to Her than millions of lives. She is the greatest among all dexterous experts at casting bewitching glances. Her glories are unsurpassed. I am worshipping this Śrī Rādhikā.

**amala-kanaka-paṭṭodghṛṣṭa-kāśmīra-gaurīm
madhurima-laharībhiḥ saṁparītām kiśorīm
hari-bhuja-parirabdham labdha-romāñcha-pālīm
sphurad-aruṇa-dukūlām rādhikām archchayāmi [8]**

Her golden figure is the colour of ground saffron and unalloyed gold. Her fresh youth radiates waves of charm and sweetness. As the Lord encircles Her in His arms, She feels aroused, the hairs on Her body standing on end. She wears the clothes of a glowing crimson colour. I am worshipping this Śrī Rādhikā.

tad-amala-madhurimnām kāmam ādhāra-rūpaṁ
paripaṭhati variṣṭhaṁ suṣṭhu rādhāṣṭakaṁ yaḥ
ahima-kiraṇa-putrī-kūla-kalyāṇa-chandraḥ
sphuṭam akhilam abhīṣṭaṁ tasya tuṣṭas tanoti [9]

Her unalloyed nectarean Holy Name is the very basis and embodiment of transcendental conjugal love. If anybody properly studies this highest 'Rādhāṣṭakaṁ', the benedictine Moon Śrī Kṛṣṇa shining over the banks of the Yamunā will be pleased and fulfil all their desires.

Śrī Śrī Rādhikā Aṣṭakam (3)

(By Śrīla Raghunāth Dās Goswāmī Prabhu)

rasa-valita-mṛgākṣī-mauli-māṇikya-lakṣmīḥ
pramudita-muravairi-prema-vāpī-marālī
vraja-vara-vṛṣabhānoḥ puṇya-girvāṇa-vallī
snapayati nija-dāsyē rādhikā mām kadā nu [1]

She is the Goddess of Fortune, a ruby, a crest-jewel, whose beauty is embellished with beautiful doe-like eyes and ecstatic devotion. She is a delightful swan residing in the pond of divine love for Murāri Kṛṣṇa. When will this Śrī Rādhikā immerse me in Her service?

sphurad-aruṇa-dukūla-dyotitodyan-nitamba-
sthalam abhi vara-kāñchī-lāsyam ullāsayantī
kūcha-kalasa-vilāsa-sphīta-muktā-sara-śrīḥ
snapayati nija-dāsyē rādhikā mām kadā nu [2]

Her bright crimson clothes are tied with a charming tinkling girdle shining around Her hips, and a string of pearls swings on Her full breasts resembling heavy water-pots. When will this Śrī Rādhikā immerse me in Her service?

sarasija-vara-garbhākharva-kāntiḥ samudyat-
taruṇima-ghanasārāśliṣṭa-kaiśora-sīdhuḥ
dara-vikaśita-hāsyasyandi-bimbādharāgrā
snapayati nija-dāsyē rādhikā mām kadā nu [3]

Her halo resembling the pristine stamen of a beautiful lotus, She is nectar for the Youthful Boy, emanating the fragrance of camphor and fresh youth. There is a slight smile slipping off the tip of Her lower lip. When will this Śrī Rādhikā immerse me in Her service?

ati-chaṭulataram taṁ kānanāntar milantaṁ
vraja-nṛpati-kumāraṁ vīkṣya śaṅkā-kulākṣī
madhura-mṛdu-vachobhiḥ saṁstutā netra-bhaṅgyā
snapayati nija-dāsyē rādhikā mām kadā nu [4]

As Her forest meetings with the Son of the King of Vraja are very unpredictable, when They meet, She first looks at Him with apprehension, but once She hears His sweet words expressing His adoration of Her, She puts Her eyes down. When will this Śrī Rādhikā immerse me in Her service?

vraja-kula-mahilānām prāna-bhūtākhlānām
paśupa-pati-grhiṇyāḥ kṛṣṇa-vat prema-pātram
su-lalita-lalitāntaḥ-sneha-phullāntarātmā
snapayati nija-dāsyē rādhikā mām kadā nu [5]

For the ladies residing in Vraja, She is their very life, their all-in-all. She is equally beloved to the King of Cowherds and his spouse as their son Kṛṣṇa. Her heart overflows with affection for Her gentle, charming best friend Lalitā Devī. When will this Śrī Rādhikā immerse me in Her service?

niravadhi sa-viśākhā śākhi-yutha-prasūnaiḥ
srajam iha rachayantī vaijayantīm vanānte
agha-vijaya-varoraḥ-preyasī śreyasī sā
snapayati nija-dāsyē rādhikā mām kadā nu [6]

Together with Viśākhā and Her other girlfriends, She is always busy making most elaborate forest garlands, fit for a true hero. She is

the highest among all beloved girlfriends of Kṛṣṇa (the great killer of the snake demon Agha). When will this Śrī Rādhikā immerse me in Her service?

**prakaṭita-nija-vāsaṁ snigdha-veṇu-praṇādair
druta-gati harim ārāt prāpya kuñje smitākṣī
śravaṇa-kuhara-kaṇḍūṁ tanvatī namra-vaktrā
snapayati nija-dāsyē rādhikā māṁ kadā nu [7]**

Hearing the affectionate call of the Flute from Her home, She immediately rushes to the grove to meet with Her Lord. Smiling with Her eyes, She comes before the Lord with Her face lowered, scratching Her ear awkwardly. When will this Śrī Rādhikā immerse me in Her service?

**amala-kamala-rāji-sparśi-vāta-praśīte
nija-sarasi nidāghe sāyam ullāsiniyam
parijana-gaṇa-yuktā krīḍayanti bakāriṁ
snapayati nija-dāsyē rādhikā māṁ kadā nu [8]**

Feeling a cool breeze and touching tender lotuses, She relishes summer evenings on the banks of Her pond as She plays with Bakāri Kṛṣṇa (the killer of the demon Baka) together with Her close friends. When will this Śrī Rādhikā immerse me in Her service?

**paṭhati vimala-chetā mṛṣṭa-rādhāṣṭakam yaḥ
parihṛta-nikhilāśā-santatiḥ kātaraḥ san
paśupa-pati-kumāraḥ kāmam āmoditas taṁ
nija-jana-gaṇa-madhye rādhikāyās tanoti [9]**

If anybody makes a pure attempt to study and recite this sweet poem 'Rādhāṣṭakam', abandoning all desires and mental anguish, the Son of the King of Cowherds becomes enamoured and very pleased with them and grants them a place amidst Śrī Rādhikā's close associates.

— — —

**rādhā-bhajane yadi mati nāhi bhelā
kṛṣṇa bhajana tava akāraṇe gelā [1]**

If you have not become devoted to the worship of Śrī Rādhā, your worship of Kṛṣṇa has been in vain.

**ātaṇa rahita sūraya nāhi jāni
rādhā-virahita mādḥava nāhi māni [2]**

Just as you cannot have any idea about the sun without sunlight, you cannot revere Kṛṣṇa without Rādhā.

**kevala mādḥava pūjaye so ajñānī
rādhā anādara karai abhimānī [3]**

Those who worship only Kṛṣṇa are ignorant, and those who do not respect Rādhā are arrogant.

**kabahi nāhi karabi tākara saṅga
chitte-ichchhasi yadi vraja-rasa raṅga [4]**

Never associate with such people if you desire to join in the ecstatic playful pastimes that take place in Vraja.

**rādhikā dāsī yadi hoya abhimāna
śīghrai milai taba gokula kāna [5]**

Those who pride themselves on being maidservants of Rādhikā will quickly come to meet Gokula-Kāna Kṛṣṇa.

**brahmā, śiva, nārada, śruti, nārāyaṇī
rādhikā pada-raja pūjaye māni [6]**

Brahmā, Śiva, Nārada, all the revealed scriptures and Lakṣmī Devī revere and worship the dust of Rādhikā's holy feet.

**umā, ramā, satyā, śachī, chandrā, rukmiṇī
rādhā avatāra sabe amnāya vāṇī [7]**

Umā, Ramā, Satyā, Śachī, Chandrā and Rukmiṇī are Rādhā's incarnations. All revealed scriptures state this.

**hena-rādhā-paricharyā yākara dhana
bhaktivinoda tāra māgaye charaṇa [8]**

Bhaktivinod prays to serve the holy feet of those whose sole treasure in life is worshipful service to this Rādhā.



rādhikā charaṇa padma, sakala śreyera sadma,
yatane ye nāhi ārādhila
rādhā-padāṅkita dhāma, vṛndāvana yāra nāma,
tāhā ye nā āśraya karila [1]
rādhikā bhāva gambhīra, chinte ye vā mahādhīra,
gaṇa-saṅga nā kaila jīvane
kemanē se śyāmānanda, rasa-sindhu snanānanda,
labhibe bujhaha eka-mane [2]

If somebody did not strive to worship Rādhikā's lotus feet, which are an abode of all auspiciousness; if they did not take shelter in the holy abode of Vṛndāvan, which is decorated with Rādhā's holy footprints; if they did not have in their life the association of the great self-controlled souls who always meditate upon Rādhikā's profound transcendental mood – how can such a person hope to attain Śyāmānanda Kṛṣṇa or bath in the blissful ocean of divine ecstasy? Pay close attention and try to understand this.

**rādhikā ujjala rasera āchārya
rādhā-mādhava śuddha prema vichārya [3]**

Rādhikā is the *āchārya* in the amorous pastimes, and any dealings of Śrī Rādhā-Mādhav are to be considered from the standpoint of pure devotional love.

**ye dharila rādhā-pada parama yatane
se pāila kṛṣṇa-pada amūlya ratane [4]**

Those who tried their best to clasp Rādhā's holy feet attained the priceless jewel of Lord Kṛṣṇa's holy feet.

**rādhā-pada binā kabhu kṛṣṇa nāhi mile
rādhāra dāsīra kṛṣṇa sarva vede bale [5]**

Without Rādhā's holy feet, you can never come to Kṛṣṇa. All Vedas say that Kṛṣṇa is the property of Rādhā's maidservants.

**chhoḍata dhana jana, kalatra suta-mita,
chhoḍata karama geyāna
rādhā-pada pañkaja, madhurata sevana,
bhaktivinoda paramāṇa [6]**

Give up all your wealth, people, wife, children and friends; give up all material activities and knowledge – service to Rādhā's lotus feet is full of sweetness. Bhaktivinod bears witness to that.

— — —

**rādhā-kṛṣṇa prāṇa mora yugala kiśora
jīvane maraṇe gati āra nāhi mora [1]**

The youthful Divine Couple, Rādhā-Kṛṣṇa, are my life and soul. In life or in death, I have no other shelter, no other way.

**kālindīra kūle keli-kadambēra vana
ratana vedīra upara vasāba dujana [2]
śyāma-gaurī āṅge diba (chuyā) chandanera gandha
chāmara ḍhulāba kabe heriba mukha-chandra [3]**

When will I seat Them both upon a throne bedecked with jewels in the forest of *keli-kadamba* trees on the bank of the Kālindī, smear sandalwood on Rādhā's body and fan Her with a yak-tail whisk? When will I see Her moon-like face?

**gāthiyā mālatīra mālā diba dōhāra gale
adhare tuliyā diba karpūra tāmbule [4]**

I will string *mālatī* flowers into a garland and place it on Their necks and then put camphor wrapped in a betel leaf into Their mouths.

lalitā viśākhā ādi yata sakhī-vṛnda

ājñāya kariba sevā charaṇāravinda [5]

I will serve Their lotus feet, doing whatever Lalitā, Viśākhā and other girls tell me to do.

śrī-kṛṣṇa-chaitanya prabhura dāsera anudāsa

sevā abhilāṣa kare narottama-dāsa [6]

Narottam Dās is hankering to serve the servants of the servants of Śrī Kṛṣṇa Chaitanya Mahāprabhu.

— — —

(jaya) rādhe! rādhe! govinda! govinda!

śyāma-sundara madana-mohana vṛndāvana-chandra

rāseśvarī vinodinī bhānukula-chandra [1]

(Glory to) Rādhā! Rādhā! Govinda! Govinda! He is Śyāmasundar (Beautiful Lord of dark complexion), Madan-mohan (Enchanter of Cupid), Vṛndāvan-chandra (Moon of Vṛndāvan)! She is Rāseśvarī (Rāsa Dance Mistress), Vinodinī (Source of Delight), Bhānukula-chandra (Moon of Vṛṣabhānu's Family)!

rādhā-ramaṇa rāsa-bihārī śrī-gokulānanda

rādhā-kānta rādhā-vinoda śrī-rādhā-govinda [2]

(Glory to) Rādhā-Ramaṇ (Beloved of Rādhā), Rāsa-Bihārī (Enjoyer of Rāsa Dance), Śrī Gokulānanda (Joy of Gokula), Rādhā-Kānta (Rādhā's Lover), Rādhā-Vinoda (Rādhā's Delight), Śrī Rādhā-Govinda!

śrī-rūpa-mañjarī ādi mañjarī anaṅga

lalitā viśākhā ādi yata sakhī-vṛnda [3]

(Glory to) Śrī Rūpa Mañjarī, Anaṅga Mañjarī and all other *mañjarīs*.
(Glory to) Lalitā, Viśākhā and all other *sakhīs*.

paurṇamāsī kundalatā jaya vīrā-vṛnda

sabe mili' kara kṛpā āmi ati manda [4]

Glory to Paurṇamāsī, Kundalatā and all other venerable elders. I am a very bad person – may you all please bestow your mercy upon me.

**kṛpā kari deha yugala-charaṇāravinda
(yena) ākula-prāṇe gāite pāri śrī-rādhā-govinda [5]**

Please grant me the holy lotus feet of the Divine Couple so that I could fervently chant Śrī Rādhā-Govinda's Names.

— — —

**varaja-vipine, yamunā kule
mañcha manohara śobhita phule [1]**

In Vṛndāvan forests on the bank of the Yamunā, there are beautiful spots adorned with flowers.

**vanaspati latā, tuṣaye ākhi
tad upari kata ḍākaye pākhi [2]**

There grow creepers and large fruit trees that are a pleasure to behold, with many birds chirping in them.

**malaya anila, vahaye dhīre
alikula madhu-lobhethe phire [3]**

There is a gentle breeze coming from the Malaya Hills and swarms of bumblebees flying around in search of honey.

**vāsantīra rākā, uḍupa tadā
kaumudī bitare ādara sadā [4]**

The full moon in the early hours of the morning shines in the sky at this time, filling everything with its loving moonlight.

**emata samaye rasika-bara
ārambhila rāsa muralī-dhara [5]**

At this time, the Flute Holder (the best relisher of divine mellows) begins His *rāsa* dance.

śata-koṭī-gopī mājhetē hari
rādhā-saha nāche ānanda kari [6]

Amidst millions of *gopīs*, Supreme Lord Hari enjoys and dances together with Rādhā.

mādhava-mohinī, gāiyā gīta
harila sakala, jagata-chitta [7]

When Mādhav-Mohinī Śrī Rādhā sings, the whole world loses their hearts in Her singing.

sthāvara-jaṅgama, mohilā satī
hārāola chandrāvalīra mati [8]

All moving and non-moving entities, all chaste ladies become enchanted, and even Chandrāvalī's competitive mood stands no chance.

mathiyā varaja kīśora mana
antarita haya, rādhā-takhana [9]

Having stirred Vraja Kīśor's mind, Rādhā then withdraws from there.

bhaktivinoda paramāda gaṇe
rāsa bhāṅgala āji rādhā vihane [10]

Bhaktivinod senses calamity as the *rāsa-lila* broke off today without Rādhā.

— — —

śata-koṭi gopī mādhava mana
rākhite nārila kari yatana [1]

No matter how much they tried, millions of *gopīs* could not hold Mādhav's mind.

veṇu-gīte ḍāke, rādhikā nāma
'eso eso rādhe!' ḍākaye śyāma [2]

He calls out Rādhikā's Name with His flute song. 'Come here, Rādhā! Come back!' Śyāma calls out.

**bhāṅgiyā śrī-rāsa-maṇḍala tabe
rādhā anveṣaṇe chalaye yabe [3]**

The whole *rāsa-līlā* breaks off and Mādhav leaves to search for Rādhā.

**‘dekhā diyā rādhe! rākhaha prāna!’
baliyā kādaye, kānane kāna [4]**

‘Please show Yourself, Rādhā! Save My life!’ says Kāna, crying as He roams the forests.

**nirjana kānane, rādhāre dhari’
miliyā parāṇa juḍāya hari [5]**

When Lord Hari eventually catches Rādhā in a secluded grove – Their union relieves His heart.

**bale, ‘tūhu binā, kāhāra rāsa?’
tūhu lāgi’ mora, varaja vāsa’ [6]**

He says, ‘What *rāsa* is there without You? I live in Vraja only because of You.’

**e-heno rādhikā-charaṇa-tale
bhakativinoda, kāḍiyā bale [7]
‘tuyā gaṇa-mājhe, āmāre gaṇi’
kiṅkarī kariyā, rākha āpani [8]**

Bhaktivinod cries at the feet of this Śrī Rādhikā praying, ‘Please count me among Your own. Make me Your maidservant and engage me in Your service.’

— — —

Goṣṭha (Pastoral Pastimes)

āmāra śapati lāge, nā dhāio dhenura āge,
parāṇera parāṇa nīla-maṇi
nikaṭe rākhiha dhenu, pūriha mohana veṇu,
ghare basi āmi yena śuni [1]

‘O soul of my heart, my dear sapphire gem! Please promise me that You will not run ahead of the cows. Play Your charming bamboo flute and keep the cows close by. Stay near the house so that I can hear You.

balāi dhāibe āge, āra śiśu vāma-bhāge,
śrīdāma sudāma saba pāchhe
tumi tāra mājhe yāio, saṅga chhāḍā nā haio,
māṭhe baḍa ripu-bhaya āchhe [2]

‘Balāi will run first; some boys will run on Your left; and Śrīdām, Sudām and others will go behind You. Go amidst them and do not leave their side. There are enemies and a lot of danger in the fields!

kṣudhā pāile laiā khāio, patha-pāne chāhi’ yāio,
atiśaya tṛṇāṅkura pathe
kāru bole baḍa dhenu, phirāte nā yāio kānu,
hāta tuli deha mo māthe [3]

‘If You get hungry, eat something! When You walk, look at the road and do not wander off. Take the road that is covered with soft, tender grass. Even if anybody asks you to go and fetch the big cows, do not go! Put Your hand on my head and promise me this.

thākibe tarura chhāya, minati karichhe māya,
rabi yena nā lāgaye gāya
yādavendre saṅge laio, bādhā pāni hāte thuio,
bujhiyā yogābe rāṅgā pāya [4]

‘Stay in tree shade’, His mother begs Him, ‘so that You do not get sunburnt. And take Yādavendra with You – he will carry Your wooden sandals and leather shoes and will put either of them on Your crimson feet when required.’

— — —

Praṇām Mantra to Śrī Sadā Śiva Gaṅgādhara

(By Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj)

devādidevam-ahibhūṣaṇam-indu-kāśaṁ
pañchānanam paśu-patiṁ varadam prasannam
gaṅgā-dharam praṇata-pālakaṁ-āśutoṣaṁ
vande sadā-śiva-hari-priya-chandra-maulim

The chief of gods, whose body is decorated with snakes and shines like the moon, who has five heads, who carries his Paśupati weapon and gives boons, who is content, who holds the Gaṅgā on his head, who maintains those who give obeisance to him and who is easily pleased – I offer my obeisances to this Sadā Śiva, who is dear to Lord Hari and who wears the moon crescent as his crown.

Śrī Śrī Lalitā Aṣṭakam

(By Śrīmad Rūpa Goswāmī Prabhu)

śrī-śrī-lalitāyai namaḥ

Obeisances to Śrī Lalitā Devī.

rādhā-mukunda-pada-sambhava-gharma-bindu-
nirmañchhanopakaraṇī-kṛta-deha-lakṣaṁ
uttuṅga-sauhrda-viśeṣa-vaśāt pragalbhāṁ
devīm guṇaiḥ su-lalitāṁ lalitāṁ namāmi [1]

To remove even a drop of sweat that may appear on the lotus feet of Śrī Śrī Rādhā-Mukunda, she wants to take on thousands of bodies. She loses herself in the ecstasy of a very lofty, loving nature and can sometimes behave haughty. I am offering my obeisance to this Lalitā Devī, who is replete with beautiful qualities.

rākā-sudhā-kiraṇa-maṇḍala-kānti-daṇḍi-
vaktra-śriyaṁ chakita-chāru-chamūru-netrām
rādhā-prasādhana-vidhāna-kalā-prasiddhām
devīm guṇaiḥ su-lalitām lalitām namāmi [2]

Her effulgence is like rays of nectar radiating from the halo of a full moon. She is beautifully outspoken, and she has charming, agile doe-like eyes. She is famous for dressing Śrī Rādhā in a very artful way. I am offering my obeisance to this Lalitā Devī, who is replete with beautiful qualities.

lāsyollasad-bhujaga-śatru-patatra-chitra-
paṭṭāmśukābharaṇa-kañchulikāñchitāṅgīm
gorochanā-ruchi-vigarhaṇa-gaurimāṇām
devīm guṇaiḥ su-lalitām lalitām namāmi [3]

She wears beautiful clothes and ornaments of bright colours resembling jubilantly dancing peacock feathers; and Her golden complexion reproaches the bright yellow lustre of *gorochanā*. I am offering my obeisance to this Lalitā Devī, who is replete with beautiful qualities.

dhūrte vrajendra-tanaye tanu suṣṭhu vāmyaṁ
mā dakṣiṇā bhava kalaṅkini! lāghavāya
rādhe! giraṁ śṛṇu hitām iti śikṣayantīm
devīm guṇaiḥ su-lalitām lalitām namāmi [4]

‘Show this cunning Prince of Vraja how stubborn You can be! No more submission to Him! People say that You have disgraced Yourself, that You are loose, Rādhā!’ – she teaches Her thus how best to behave. I am offering my obeisance to this Lalitā Devī, who is replete with beautiful qualities.

rādhām abhi vraja-pateḥ kṛtam ātmajena
kūṭaṁ manāg api vilokya vilohitākṣīm
vāg-bhaṅgibhis tam achireṇa vilajjayantīm
devīm guṇaiḥ su-lalitām lalitām namāmi [5]

Whenever she notices even a slightest hint that the Master of Vraja is trying to trick Rādhā, her eyes become red and she quickly intercedes

and begins to scold Kṛṣṇa. I am offering my obeisance to this Lalitā Devī, who is replete with beautiful qualities.

vātsalya-vṛnda-vasatīm paśupāla-rājñyāḥ
sakhyaṇuśikṣaṇa-kalāsu gururṁ sakhinām
rādhā-balāvaraja-jīvita-nirviśeṣām
devīm guṇaiḥ su-lalitām lalitām namāmi [6]

She belongs to the group of devotees with parental love, so she teaches other girlfriends of the Cowherd's Queen how to better render friendly service to Her. Rādhā and Balarām's younger brother (Kṛṣṇa) are non-different from her very life. I am offering my obeisance to this Lalitā Devī, who is replete with beautiful qualities.

yām kām api vraja-kule vṛṣabhānujāyāḥ
prekṣya sva-pakṣa-padavīm anuruddhyamānām
sadyas tad-iṣṭa-ghaṭanena kṛtārthayantiṁ
devīm guṇaiḥ su-lalitām lalitām namāmi [7]

If she sees that somebody in Vṛndāvan has the same attitude to King Vṛṣabhānu's Daughter as she does, it stuns her and she at once fulfils all their cherished desires. I am offering my obeisance to this Lalitā Devī, who is replete with beautiful qualities.

rādhā-vrajendra-suta-saṅgama-raṅgacharyām
varyām viniśchitavatīm akhilotsavebhyaḥ
tām gokula-priya-sakhī-nikuramba-mukhyām
devīm guṇaiḥ su-lalitām lalitām namāmi [8]

She orchestrates Rādhā's union with the Son of the King of Vraja. She is the best, the most determined and jovial. Among Rādhā's many beloved girlfriends in Gokula, she is the main one. I am offering my obeisance to this Lalitā Devī, who is replete with beautiful qualities.

nandann amūni lalitā-guṇa-lālitāni
padyāni yaḥ paṭhati nirmala-dṛṣṭir aṣṭau
prītyā vikarṣati janarṁ nija-vṛnda-madhye
taṁ kīrtidā-pati-kulojjvala-kalpa-vallī [9]

If anybody studies and reads with pure vision these eight verses about the delightful beautiful qualities of Lalitā Devī, Śrī Rādhā – the effulgent wish-fulfilling creeper sprung in the family of Kīrtidā Māyī and King Vṛṣabhānu – will very happily take them into Her circle.

Śrīmad Upadeśāmṛtam

(By Śrīla Rūpa Goswāmī Prabhu)

vācho vegarṁ manasaḥ krodha-vegarṁ
jihvā-vegām udaropastha-vegām
etān vegān yo viśaheta dhīraḥ
sarvām apīmāṁ pṛthivīm sa śiṣyāt [1]

A sober person who can tolerate the urges of (1) speech, (2) mind, (3) anger, (4) tongue, (5) stomach and (6) genitals is qualified to make disciples all over the world.

atyāhāraḥ prayās cha prajalpo niyamāgrahaḥ
jana-saṅgaś cha laulyaṁ cha ṣaḍbhir-bhaktir-vinaśyati [2]

These six destroy devotion: (1) overeating (or hoarding material things); (2) trying hard or working hard to attain something material; (3) engaging in idle talks; (4) showing too much love for rules and regulations; (5) keeping bad association; and (6) being fickle-minded (or having material attachments, being greedy).

utsāhān niśchayād dhairyāt tat tat karma-pravartanāt
saṅga-tyāgāt sato vṛtteḥ ṣaḍbhir bhaktiḥ prasidhyati [3]

These six increase devotional mood: (1) enthusiasm; (2) firm faith and determination; (3) patience; (4) engaging in favourable practices; (5) rejecting bad association; and (6) following in *sādhus'* footsteps.

dadāti pratigṛhṇāti guhyam ākhyāti pṛchchhati
bhuṅkte bhojayate chaiva ṣaḍ-vidhaṁ prīti-lakṣaṇam [4]

These six are the signs of love: (1) supplying necessary items to devotees; (2) accepting gifts from devotees; (3) talking heart-to-heart with devotees; (4) heart-to-heart enquiry from a devotee; (5) accepting food from devotees; and (6) lovingly feeding devotees.

**kr̥ṣṇeti yasya giri taṁ manasādrīyeta
dīkṣāsti chet praṇatibhiś cha bhajantam īśam
śuśrūṣayā bhajana-vijñam ananyam anya-
nindādi-śūnya-hṛdam īpsita-saṅga-labdhyā [5]**

One should mentally honour the devotees who chant the Holy Name of Lord Kṛṣṇa; one should offer humble obeisances to the initiated devotees who are engaged in Deity worship; and one should associate with and faithfully serve pure devotees who are advanced in unswerving devotional service and whose hearts are completely devoid of criticism.

**dr̥ṣṭaiḥ svabhāva-janitair vapuṣaś cha doṣair
na prākṛtatvam iha bhakta-janasya paśyet
gaṅgāmbhasāṁ na khalu budbud-phena-paṅkair
brahma-dravatvam apagachchhati nīra-dharmaiḥ [6]**

No one should apply mundane vision towards pure devotees (considering them mortal humans) to discern any temporal faults that may be present in their mood or body while they are present in this world. It is part of water's nature to contain some bubbles, foam or dust; therefore, the Ganges never loses its supramundane nature (even though such elements can be seen within her).

**syāt kṛṣṇa-nāma-charitādi-sitāpy avidya-
pittopatapta-rasanasya na rochikā nu
kintv ādarād anudinaṁ khalu saiva juṣṭā
svādvī kramād bhavati tad-gada-mūla-hantrī [7]**

Lo! Although Lord Kṛṣṇa's Name, pastimes and other attributes are as sweet as sugar-candy, a tongue afflicted by the jaundice of ignorance cannot feel this sweet taste. At the same time, if Lord Kṛṣṇa's Holy Name, etc. are served daily with faith and in spiritual mood, they will certainly gradually become tasteful and destroy the root cause of this disease.

tan-nāma-rūpa-charitādi-sukīrtanānu-
smṛtyoḥ krameṇa rasanā-manasī niyojya
tiṣṭhan vraje tad-anurāgi-janānugāmī
kālaṁ nayed akhilam ity upadeśa-sāram [8]

Those who engage their tongues and minds in proper remembering and chanting of Lord Śrī Kṛṣṇā's Name, beauty, pastimes, and so on, according to the methods prescribed in the scriptures, should reside in Śrī Vraja and spend the entire time faithfully following devotees who have loving attachment for Lord Śrī Kṛṣṇa.

vaikuṇṭhāj janito varā madhu-purī tatrāpi rāsotsavād
vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ
rādhā-kunḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt
kuryād asya virājato giri-taṭe sevām vivekī na kaḥ [9]

Mathurā, the place of Lord Kṛṣṇa's birth pastime, is higher than Vaikuṇṭha (the abode of unborn Lord Nārāyaṇ); higher than that is Śrī Vṛndāvan, where Śrī Kṛṣṇa manifests His *rāsa-līlā* pastimes; even higher than that is Girirāj Śrī Govardhan, where Udārapāṇi Śrī Kṛṣṇa performs His amorous pastimes with His beloved *gopīs*; at this Govardhan, the highest, topmost area is known as Śrī Rādhā Kuṇḍa, which is fully flooded with the nectar of divine love for the Master of Śrī Gokula. (Therefore,) who among experts in practising life would refuse to serve this Śrī Kuṇḍa situated on the slope of Śrī Govardhan?

karmibhyaḥ parito hareḥ priyatayā vyaktiṁ yayur jñāninas
tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ
tebhyas tāḥ paśu-pāla-paṅkaja-dṛśas tābhyo 'pi sā rādhikā
preṣṭhā tad-vad iyaṁ tadiya-sarasī tām nāśrayet kaḥ kṛtī [10]

Those who pursue the path of knowledge (rejecting the three modes of material nature) are much dearer to Śrī Kṛṣṇa than those who engage in selfish activities (in the mode of goodness). Higher than such knowledge-seekers are exclusive devotees or pure, supramundane devotees (who are free from pursuits of knowledge); higher than such pure devotees are one-pointed devotees established in loving service to the Lord; higher than such loving devotees are beautiful *gopīs*;

and higher than even such *gopīs* is Śrī Rādhikā, who is renowned as the dearest beloved of Lord Śrī Kṛṣṇa. This pond of Śrī Rādhā is as dear to Lord Kṛṣṇa as Śrī Rādhā Herself. Therefore, what fortunate soul would refuse to take shelter at this Rādhā Kuṇḍa?

**krṣṇasyochchaiḥ praṇaya-vasatiḥ preyasībhyo 'pi rādhā-
kuṇḍaṁ chāsya munibhir abhitas tādṛg eva vyadhāyi!
yat preṣṭhair apy alam asulabhaṁ kiṁ punar bhakti-bhājāṁ
tat premedaṁ sakṛd api saraḥ snātur āviskaroti [11]**

Among all beloved devotees of Lord Śrī Kṛṣṇa, Śrī Rādhā is the greatest recipient of His love. Similarly, Her pond, Śrī Rādhā Kuṇḍa, is the dearest place of Lord Śrī Kṛṣṇa – this is attested in the scriptures by great learned souls. What to speak of various practising devotees, this divine love is extremely rare even for dear devotees of Lord Śrī Kṛṣṇa to attain, but it manifests itself in the hearts of those who bath in this Śrī Rādhā Kuṇḍa just once.

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Rk Tātparyam (Meaning of Rg Veda Mantra)

(By Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj)

**tat viṣṇoḥ paramaṁ padaṁ śruti-mataṁ muhyanti yat sūrayaḥ
draṣṭā chakṣur iva prasārita-mahā-sūryeva divyā-tatam
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ śabditam
jyotiḥ prīti-tanuṁ hiraṇya-puruṣaṁ paśyanti taṁ sūrayaḥ**

The holy lotus feet of the Supreme Lord are above everything. The gist of the Mother of all revealed scriptures (*gāyatrī mantra*) bewilders even gods and great scholars. To the eyes that have vision, this divine truth is evident like a great shining sun. In that abode, which is illumined by the ray of its own knowledge, there is never any possibility of deception or misunderstanding. Only by the mercy of the Golden Lord (whose figure is made of love and effulgence – heart and halo) is it possible for gods and scholars to realise and see it.

Gāyatrī's Meaning and Glory in Line of *Śrīmad Bhāgavatam*

artho 'yaṁ brahma-sūtrāṇāṁ bhāratārtha-vinirṇayaḥ
gāyatrī-bhāṣya-rūpo 'sau vedārthaḥ paribṛṁhitaḥ

Śrīmad Bhāgavatam represents the real purport of *Vedānta-sūtra*. Although it is very difficult to draw out the real purpose of one hundred thousand verses of *Mahābhārata* containing the great history of the world, *Śrīmad Bhāgavatam* has come to give its main meaning. The *gāyatrī mantra* is the mother of all Vedic knowledge, and *Śrīmad Bhāgavatam* illuminates its meaning in a full-fledged way, including in itself also all the supplementary truths of the Vedas.

Gist of Śrī Gāyatrī

(By Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj)

bhvādes tat savitur vareṇya vihitam kṣetra-jña-sevyārthakam
(bhūrādeḥ savitur vareṇya-vihitam kṣetra-jña-sevyārthakam)

Although the light of the soul illuminates all layers of existence (physical, mental and intellectual), there is a worshipping area beyond it, where the soul's object of knowledge and service exists.

bhargo vai vṛṣabhānujātma-vibhavaikārāadhanā-śrī-puram
(bhargo jyotir achintya-līlana-sudhaikārāadhanā-śrī-puram)
(bhargo dhāma-taraṅga-khelana-sudhaikārāadhanā-śrī-puram)
(bhargo dhāma sadā nirasta-kuhakaṁ prajñāna-līlā-puram)

This effulgent supersubjective area is a worshipping abode that represents an extension of Śrīmatī Rādhārāṇī's service potency; it is replete with the nectar of inconceivable pastimes; it is an abode that swells with the waves of peculiar nectarean pastimes that are free from any deception.

(devasyāmṛta-rūpa-līla-rasadherārādha-dhīḥ preṇiṇaḥ)
(devasyāmṛta-rūpa-līla-puruṣasyārādha-dhī preṣiṇaḥ)
devasya dyuti-sundaraika-puruṣasyārādhyā-dhī-preṣiṇaḥ

May I be drawn to the Supreme Lord (Kṛṣṇa) who performs there His playful pastimes, assuming an extremely sweet form, who is worshipped by all living entities and possesses effulgent beauty.

gāyatrī-muralīṣṭa-kīrtana-dhanaṁ rādhā-padaṁ dhīmaḥi
(gāyatrī-gaditaṁ mahāprabhu-mataṁ rādhā-padaṁ dhīmaḥi)
(dhīr ārādhanam eva nānyad iti tad rādhā-padaṁ dhīmaḥi)

Kṛṣṇa's flute does not produce any other sound except for glorification of Śrīmatī Rādhārāṇī, in whom all services have their complete representation. That is the real meaning and gist of the *gāyatrī mantra* according to the precepts of Śrīman Mahāprabhu.

Mantras for Applying Tilaks

- (1) Forehead – *Oṁ Keśāvāya namaḥ*
- (2) Stomach – *Oṁ Nārāyaṇāya namaḥ*
- (3) Chest – *Oṁ Mādhavāya namaḥ*
- (4) Throat – *Oṁ Govindāya namaḥ*
- (5) Right side – *Oṁ Viṣṇave namaḥ*
- (6) Right arm – *Oṁ Madhusūdanāya namaḥ*
- (7) Right shoulder – *Oṁ Trivikramāya namaḥ*
- (8) Left side – *Oṁ Vāmanāya namaḥ*
- (9) Left arm – *Oṁ Śrīdharāya namaḥ*
- (10) Left shoulder – *Oṁ Hṛṣīkeśāya namaḥ*
- (11) Back – *Oṁ Padmanābhāya namaḥ*
- (12) Waist – *Oṁ Dāmodarāya namaḥ*

Apply *tilak* with your right-hand ring finger (the clay is mixed with a little water on the palm of your left hand). To apply the *tilak* on your right arm, use your left-hand ring finger. After applying *tilak* marks on all parts of your body, mix the remaining clay on the palm of your left hand with a little water and place it on your head after reciting, '*Oṁ Vāsudevāya namaḥ.*'

Nāma Saṅkīrtana

śrī-kṛṣṇa-chaitanya prabhu nityānanda

śrī-advaita gadādhara śrīvāsādi gaura-bhakta-vṛnda [1]

(Obeisances to) Śrī Kṛṣṇa Chaitanya, Nityānanda Prabhu, Advaita, Gadādhara, Śrīvāsa and all the devotees of Lord Gaura.

kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa he

kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa he [2]

‘O Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! O Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa!’

kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa rakṣa mām

kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa pāhi mām [3]

‘Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Please protect Me! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Please take charge of Me!’

kṛṣṇa keśava kṛṣṇa keśava kṛṣṇa keśava pāhi mām

rāma rāghava rāma rāghava rāma rāghava rakṣa mām [4]

‘Kṛṣṇa! Keśava! Kṛṣṇa! Keśava! Kṛṣṇa! Keśava! Please take charge of Me! Rāma! Rāghava! Rāma! Rāghava! Rāma! Rāghava! Please protect Me!’

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare

hare rāma hare rāma rāma rāma hare hare [5]

‘Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare. Hare Rāma Hare Rāma Rāma Rāma Hare Hare.’

harer nāma harer nāma harer nāmaiva kevalam

kalau nāsty eva nāsty eva nāsty eva gatiḥ anyathā [6]

‘Chanting the Lord’s Name, chanting the Lord’s Name, chanting the Lord’s Name – there is no other way, no other way, no other way.’

nāma-saṅkīrtanaṁ yasya sarva-pāpa-praṇāśanam

praṇāma duḥkha-śamanas taṁ namāmi hariṁ param [7]

I bow unto the Supreme Lord Hari, the congregational chanting of whose Names destroys all sins and offering obeisances unto whom dispels all sorrows.

**hari haraye namaḥ kṛṣṇa yādavāya namaḥ
yādavāya mādhavāya keśavāya namaḥ [1]**

Obeisances to You, O Supreme Lord Hari, who is also known as Kṛṣṇa and Yādav. Obeisances to You, O Yādav, Mādhav and Keśav!

**gopāla govinda rāma śrī-madhusūdana
gīrīdhārī gopīnātha madana-mohana [2]**

Gopāl, Govinda, Rāma, Śrī Madhusūdan, Gīrīdhārī, Gopīnāth, Madan-mohan!

**śrī-chaitanya nityānanda śrī-advaita-chandra
gadādhara śrīvāsādi gaura-bhakta-vṛnda [3]**

All glory to Śrī Chaitanya, Nityānanda, Śrī Advaita-chandra, Gadādhara, Śrīvāsa and all the devotees of Lord Gaura!

**jaya rūpa sanātana bhaṭṭa raghunātha
śrī-jīva gopāla-bhaṭṭa dāsa raghunātha [4]**

Glory to Rūpa, Sanātana, Raghunāth Bhaṭṭa, Śrī Jīva, Gopāl Bhaṭṭa and Raghunāth Dāsa!

**ei chhaya gosāñir kari charaṇa vandana
yāhā haite vighna-nāśa abhīṣṭa pūraṇa [5]**

I offer my obeisances to these six *goswāmīs*, by whose mercy all obstacles are destroyed and all desires are fulfilled.

**ei chhaya gosāñi yāra mūi tāra dāsa
tā sabāra pada-reṇu mora pañcha-grāsa [6]**

I am a servant of these six *goswāmīs* – their foot dust is my five forms of sustenance.

**tādera charaṇa sevi bhakta-sane bāsa
janame janame mora ei abhilāṣa [7]**

I pray that I may life after life live with the devotees who serve their feet.

ei chhaya gosāñi yabe vraje kailā bāsa
rādhā-kṛṣṇa-nitya-līlā karilā prakāśa [8]

When these six *goswāmīs* lived in Vraja, they revealed Rādhā-Kṛṣṇa's eternal pastimes.

ānande bala hari bhaja vṛndāvana
śrī-guru-vaiṣṇava-pade majāiyā mana [9]

Joyfully chant, 'Hari!', and worship Vṛndāvan, immersing your mind in the holy feet of Śrī Guru and Vaiṣṇavs.

śrī-guru-vaiṣṇava-pāda-padma kari āśa
(hari) nāma saṅkīrtana kahe narottama dāsa [10]

Aspiring for the lotus feet of Śrī Guru and Vaiṣṇavs, Narottam Dās is chanting the Holy Name (of the Lord).

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Jaya Dhvani

- ♦ Jay Om Viṣṇupād Paramahaṁsa Parivrājakāchārya-varya Aṣṭottara-śata-śrī Śrīmad Bhakti Tilak Nirīha Mahārāj kī jay
- ♦ Jay Om Viṣṇupād Paramahaṁsa Parivrājakāchārya-varya Aṣṭottara-śata-śrī Śrīmad Bhakti Nirmal Āchārya Mahārāj kī jay
- ♦ Jay Om Viṣṇupād Paramahaṁsa Parivrājakāchārya-varya Aṣṭottara-śata-śrī Śrīmad Bhakti Sundar Govinda Dev-Goswāmī Mahārāj kī jay
- ♦ Jay Om Viṣṇupād Paramahaṁsa Parivrājakāchārya-varya Aṣṭottara-śata-śrī Śrīmad Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj kī jay
- ♦ Jay Om Viṣṇupād Bhagavān Śrī Śrīla Bhaktisiddhānta Saraswatī Goswāmī Ṭhākur Prabhupād kī jay
- ♦ Jay Om Viṣṇupād Śrīla Gaura Kīśor Dās Bābājī Mahārāj kī jay
- ♦ Sach-chid-ānanda Śrīla Bhaktivinod Ṭhākur kī jay
- ♦ Sārva-bhauṁsa Śrīla Jagannāth Dās Bābājī Mahārāj kī jay
- ♦ Jay sa-parikara Śrī Śrī Guru Gaurāṅga Gāndharvā Govinda-sundar jīu kī jay
- ♦ Śrī Rūpānuga guru-varga kī jay
- ♦ Nāmāchārya Śrīla Haridās Ṭhākur kī jay
- ♦ Vṛnda Devī, Tulasī Devī, Śrī Bhakti Devī kī jay
- ♦ Śrī Śyāma Kuṇḍa, Rādhā Kuṇḍa, Giri-Govardhan kī jay
- ♦ Śrī Māyāpur Dhām, Śrī Nabadwīp Dhām, Śrī Vṛndāvan, Mathurā kī jay
- ♦ Śrī Puruṣottam Kṣetra kī jay
- ♦ Baladev-Subhadrā-Jagannāth jīu kī jay
- ♦ Ākar Maṭh-rāj Śrī Chaitanya Maṭh kī jay
- ♦ Māyāpur Yogapīṭh kī jay
- ♦ Śrī Chaitanya Sāraswat Maṭh kī jay
- ♦ Tadiya śākhā maṭh-samūha kī jay
(Glory to all its branches and temples)
- ♦ Śrī maṭher sevak-vṛnda, bhakta-vṛnda kī jay
(Glory to all the servitors and devotees of the Mission)
- ♦ Ananta-koṭī vaiṣṇav-vṛnda kī jay
(Glory to the countless millions of Vaiṣṇavs)

- ♦ Śrī Gauḍīya Āchārya-vṛnda kī jay
- ♦ Tridaṇḍi-pād-gaṇ kī jay (*Glory to all the sannyāsīs*)
- ♦ Sa-pārṣada Śrī Nityānanda Prabhu kī jay
(*Glory to Śrī Nityānanda Prabhu and all His associates*)
- ♦ Sa-pārṣada Śrīman Mahāprabhu kī jay
(*Glory to Śrīman Mahāprabhu and all His associates*)
- ♦ Bhakta-prabara Prahlaḍ Mahārāj kī jay
(*Glory to the greatest devotee Prahlaḍ Mahārāj*)
- ♦ Śuddha bhaktir vighna vināśa-kārī Bhagavān Śrī Nṛsiṃhadev kī jay
(*Glory to Lord Nṛsiṃhadev, the destroyer of all obstacles in pure devotee's lives*)
- ♦ Śrī Sadā-Śiva Gaṅgādhara, Girirāj Govardhan kī jay
- ♦ Samāgata Śrī Gaura-bhakta-vṛnda kī jay (*All the assembled devotees kī jay*)
- ♦ Viśvavyāpī bhakta-vṛnda kī jay (*All the worldwide devotees kī jay*)
- ♦ Harināma saṅkīrtana kī jay
- ♦ Nitāi Gaura premānande Hari bol.



Ten Offences to the Holy Name (Nāma Aparādhās)

- 1) To criticise *sādhus*
- 2) To consider gods to be independent of or equal to Lord Kṛṣṇa
- 3) To disrespect (disobey) the *guru*
- 4) To criticise revealed scriptures
- 5) To discuss the meaning of the Name
- 6) To consider the Name to be imaginary
- 7) To sin relying on the purifying strength of the Name
- 8) To equal chanting of the Holy Name to other pious activities
- 9) To give the Name to the faithless or out of material attachment
- 10) To be infatuated with the material life of 'me' and 'mine', to have no love and attachment for the Name

Four Offences to Sādhus (Vaiṣṇav Aparādhās)

Offenders of Vaiṣṇavs are those who find faults in Vaiṣṇavs due to their

- 1) caste (origin)
- 2) occasional slips (due to being overpowered by material influence)
- 3) almost eradicated mistakes
- 4) mistakes committed prior to their surrender.

Ten Offences to Holy Place (Dhām Aparādhās)

- 1) To disrespect (disobey) the *guru* and *sādhus*, revealers of the *dhām*
- 2) To consider the *dhām* temporary, non-eternal
- 3) To envy or behave prejudiced towards *dhām's* residents or pilgrims
- 4) To engage in material activities at the *dhām*
- 5) Instead of serving the *dhām*, to use Deities at the *dhām* to earn money
- 6) To analyse or compare material places or demigod places to the *dhām*
- 7) To sin relying on the purifying potency of the *dhām*
- 8) To discriminate between Śrī Nabadwīp Dhām and Śrī Vṛndāvan Dhām
- 9) To criticise scriptures describing the glories of the *dhām*
- 10) To have no faith in the *dhām's* glories, to consider them imaginary

Thirty-Two Offences to Service (Sevā Aparādhās)

- 1) To enter the temple on a vehicle or wearing shoes; 2) Not to make festivals on the auspicious days of the Lord and devotees; 3) Not to pay obeisances in front of the Deity; 4) To glorify the Lord in an impure state of mind and body; 5) To offer obeisances with one hand; 6) To stroll in front of the Deity; 7) To stretch your legs out in front of the Deity; 8) To embrace your knees when sitting in front of the Deity; 9–17) To lie down, eat, tell lies, speak loudly, speak privately to another person, cry, quarrel, harass and treat another person partially in front of the Deity; 18) To behave or speak with common people in a rough, cruel way; 19) To cover yourself with a blanket when doing various services; 20) To criticise others in front of the Deity; 21) To praise others in front of the Deity; 22) To use harsh/foul language or ill-treat others in front of the Deity; 23) To pass wind in front the Deity; 24) To be stingy (having the means but not wanting to spend when arranging festivals and doing worship or other services); 25) To accept and eat unoffered food; 26) Not to offer seasonal fruit, crops and other products; 27) To feed first others and use the remainder to cook for the Lord; 28) To sit with your back to the Deity; 29) To greet others in front of the Deity; 30) To keep silence in front of the *guru* (not offering him praise, etc.); 31) To praise yourself in front of the *guru*; 32) To criticise gods.

Sixty-Four Limbs of Devotion (Bhaktyaṅga)

- 1) To take shelter at the lotus feet of Śrī Guru; 2) To receive initiation into the *mantra*; 3) To serve Śrī Guru; 4) To learn about pure religion and make honest enquiry; 5) To follow the path of the *sādhus*; 6) To give up personal enjoyment out of love for Kṛṣṇa; 7) To reside in a holy place of Lord Kṛṣṇa; 8) To accept only what allows you to maintain life, only as much as required; 9) To fast on *ekādaśī*; 10) To honour the *dhātṛī* and *aśvattha* trees, cows, *brāhmaṇs* and Vaiṣṇavs; 11) To give up all offences to service and the Holy Name; 12) To reject the association of non-devotees; 13) Not to make many disciples; 14) Not to try to become skilled in many scriptures (or read and listen to parts of scriptures to philosophise about

their meaning); 15) To see loss and gain equally; 16) Not to be overcome by grief and other undesirable feelings; 17) Not to disrespect to other gods or scriptures; 18) Not to listen to criticism of Lord Viṣṇu and Vaiṣṇavs; 19) Not to listen to 'village talks' (family news, talks about sense-pleasure); 20) Not to trouble the minds of other living entities (or: not to behave miserly or feel overly enthusiastic when starting some material work); 21) To listen about the Lord; 22) To chant the Lord's Names and glories; 23) To remember the Lord; 24) To worship the Lord; 25) To offer obeisances to the Lord; 26) To serve the Lord; 27) To serve the Lord in the mood of a servant; 28) To serve the Lord in the mood of a friend; 29) To submit yourself to the Lord; 30) To dance in front of Deities; 31) To sing in praise of the Lord; 32) To speak humbly; 33) To offer prostrate obeisances; 34) To stand up when seeing the Lord or His devotee enter; 35) To walk behind to see off a devotee or the Lord when they travel or go away; 36) To come to the holy place and homes of devotees and the Lord; 37) To circumambulate holy places; 38) To recite verses in glorification of the Lord; 39) To chant the Holy Name on the beads; 40) To chant congregationally; 41) To honour the smell of the incense and flowers offered to the Lord; 42) To honour *mahāprasād*; 43) To take *darśan* of *āratis* and great festivals; 44) To take *darśan* of the Lord's holy Deities; 45) To offer the Lord that which is dear to you; 46) To meditate on the Lord and His service; 47) To serve Tulasī; 48) To serve Vaiṣṇavs; 49) To serve Mathurā and other holy places; 50) To relish *Bhāgavatam*; 51) To dedicate all efforts to the Lord; 52) To hanker for the Lord's mercy; 53) To observe spiritual festivals together with devotees; 54) To surrender in all ways; 55) To observe Kārtik and other *vratas* (devotional vows); 56) To applying Vaiṣṇav symbols on your body (*tilak* marks on twelve parts of the upper body and *tulasī* beads on the neck); 57) To apply the Names of the Lord and His devotees, such as the 'Hare Kṛṣṇa' *mahā-mantra* or the Pañca-Tattva Names, on your upper body (when applying sandalwood); 58) To maintain purity ('*tvayopabhuktah srag-gandha...*'); 59) To drink *charanāmṛta*; 60) To associate with saints (*sādhū-saṅga*); 61) To chant the Holy Name (*Nāma-kīrtan*); 62) To listen to *Bhāgavatam* (*bhāgavat-śravaṇ*); 63) To reside in Mathurā (*mathurā-vāsa*); 64) To serve Deities with faith (*śraddhā-pūrvaka śrī-mūrti-sevā*).

Five Places of Kali

- 1) **Gambling (dyūta):** cards, chess, dice, horse races, water games, gambling, lottery, shatranj, board games, etc. Lying resides in these activities. Engaging in these activities destroys truthfulness.
- 2) **Intoxication (pān):** betel nut, snuff, marijuana, opium, alcoholic drinks, hashish, poisonous plants (hemlock), thorn apple (datura), arrack, etc. and twelve kinds of alcohol drinks: fermented honey, sugar-cane, grapes, tāl, dates, jackfruit, maireya (ram horn with jaggery), makshika (copper pyrite), tanka (a drink from day-old cooked rice), liquorice, coconut and rice. Pride resides in these. Consuming these things destroys compassion and mercy.
- 3) **Illicit association (strī):** association with women out of wedlock and fostering attachment to one's lawful wife (as well as association with persons involved in such behaviour). Lust resides in this. Doing this destroys purity.
- 4) **Slaughter (sūnā):** to kill others to nurture your own body. Jealousy resides in killing other living entities, and it destroys truthfulness, mercy, purity and austerity. Those who perform or allow animal slaughter and those who cut, buy, sell, cook, serve or eat meat fall within the category of killers.
- 5) **Gold (jāta):** gold, silver and money. Lying, pride, lust for illicit mixing, jealousy and animosity are present in this fifth unwanted element.

Five Diseases (Pañcha-Roga)

- 1) **Ignorance:** forgetfulness of one's own transcendental form.
- 2) **False identification:** considering oneself to be the gross, material body; love and attachment for other perishable bodies (men, women, etc.).
- 3) **Misdirected love:** deep attachment to the material things that are favourable to the body.
- 4) **Aversion:** aversion to the material things that are unfavourable to material enjoyment.

5) **Misdirected attention:** being attached to, or engrossed in, that which is favourable and when it is to be given up, being unable to tolerate it.

Unfavourable to Devotion

- 1) **Urge of speech (vākyā-vega):** using words that disturb any living entities
- 2) **Urge of mind (mana-vega):** various desires and hankering
- 3) **Urge of anger (krodha-vega):** using harsh or rude language
- 4) **Urge of tongue (jihvā-vega):** craving for any of the six tastes (sweet, sour, bitter, salty, astringent, pungent)
- 5) **Urge of stomach (udara-vega):** overeating
- 6) **Urge of genitals (upastha-vega):** sexual craving

Favourable to Devotion

- 1) **Enthusiasm:** eagerness to attend devotional events and practising with loving affection
- 2) **Determination:** firm faith
- 3) **Patience:** not slacking in your spiritual life even when seeing delay in attaining the desired end
- 4) **Engaging in activities that nurture devotion:** practising *śravaṇ*, *kīrtan*, etc. and abandoning for Lord Kṛṣṇa personal pleasures and enjoyment
- 5) **Giving up association:** leaving the association of unscrupulous (unreligious) people, women in general and henpecking women, those who mix with women, and non-devotees (materialists, *māyāvādīs*, atheists and hypocritical believers)
- 6) **Purity:** following spiritual practices and mood of saints

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It is not necessary to collect an ocean of knowledge from the scriptures. The only necessity is your chastity and faith in the divine Name of the Lord. Why? Some reasons have been given that we can easily understand. In this world, so many scientists have invented many things. How are we getting email, telephone, and television? Through sound. In this material world it is possible, so why is it not possible to connect with the transcendental world through sound? It can come down into this material world. We can see that ray, and through that ray we can go there. Here we are getting connection everywhere through ether. If we can go a little further, we can connect with the transcendental divine form of the Lord, which is His Name. If it is transcendental, if it is divine, it must have the full power to give us this knowledge, and that Name can enter anywhere. The telephone calls are coming here without a problem; why can't that transcendental knowledge come into my heart? Why can't that transcendental knowledge live there? We must believe it. Try to research and try to understand which way it is possible. Mahaprabhu Chaitanyadev said the transcendental vibration form of our Lord is Hari-nam. It will be revealed in your heart.

—Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

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Pleasing Śrī Guru and Vaiṣṇavs is *bhajan* (service), or *kīrtan*. Śrīman Mahāprabhu did not tell anyone to sing songs; He told everyone to chant *kīrtan*. *Kīrtan* is service. First you should think what *kīrtan* is actually beneficial for your practising life. *Kīrtans* chanted during morning, noon and evening *āratis* are fixed; other *kīrtans* should not be chanted during *āratis*. When you practise Kṛṣṇa consciousness seriously, *kīrtan* will arise from within your heart. When you chant *kīrtan*, you must pour out your whole soul and being into it. When you chant *kīrtan* for His happiness with heart and soul (extracting and smearing mellows of deep love from your heart), the Lord, the *guru* and Vaiṣṇavs become very happy. But if you only look at the tune, rhythm and prestige, then your *kīrtan* is mostly an effort to entertain the minds of common materialistic people; this is singing songs, not *kīrtan*.

Ārati is a pastime of the Lord; it is one kind of service to the Lord. If you relate yourself to Him and chant *kīrtan*, you will get a great result. When *kīrtans* are chanted before or after the class, you should chant them realising that this is a practice of devotion and service. From glorification of the Lord's Name, beauty, qualities and pastimes, congregational chanting of His Holy Name is the best. Mahāprabhu placed emphasis on it. He Himself did only *Nāma-saṅkīrtan* and engaged others in chanting it. Those who have special qualification can also do *līlā-kīrtan* (singing the glories of certain pastimes of the Lord), but there are no such qualified Vaiṣṇavs at the Maṭh, so we should sing only the *kīrtans* that Vaiṣṇavs who have strong faith and are advanced in their spiritual practice tell us to sing.

Chanting *kīrtan* in a prayerful mood, submitting prayers from your heart is very favourable for practising life. When chanting *kīrtan*, you should identify yourself with its meaning. If your chanting *kīrtan* does not become service, then it is only song singing. *Kīrtan* is service: through *kīrtan* you can practise spiritual life; *kīrtan* uplifts. When you sing songs, you please your own and others' senses, but *kīrtan* pleases the Lord, the *guru* and Vaiṣṇavs. If *kīrtan* is not service, it is enjoyment. *Kīrtan* is a very special service. This is the special contribution made by Śrīman Mahāprabhu. Through *kīrtan*, you can learn how to serve and practise properly. Before Mahāprabhu, nobody did it. You must engage singing in service. For those who are barely qualified, *Nāma-saṅkīrtan* is the best. Many sing, "*Vṛndāvane chabutarā tāhe mora mano-gherā*. My entire mind dwells within the courtyard of Vṛndāvan" – but I know very well where my mind actually lives.

(Divine guidance of Śrīla Bhakti Nirmal Āchārya Mahārāj)